

THE
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Missionary Intelligencer,

(PUBLISHED WEEKLY)

CONTENTS

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1842



THE
UNITED BRETHREN'S
Missionary Intelligencer,
AND
RELIGIOUS MISCELLANY;
CONTAINING

THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS
AMONG THE HEATHEN;

With other interesting Communications from the Records of that Church.

NO. II. SECOND QUARTER, 1823. VOL. II.

*BROTHER JAHR'S account of his labours as a Domestic Missionary in
the Warthe and Netzbruch,* (Prussian dominions,) 1818.*

[Translated for the Missionary Intelligencer, from the German.]

THE service on New Year's day, held in New Dresden, was attended by about 160 persons. On the 7th January, I had an agreeable conference with eleven schoolmasters, in reference to the duties of their station, which the Lord was graciously pleased to bless.

A clergyman to whom I had lent a copy of the work entitled "*Idea fidei Fratrum*," and the printed extract from the minutes of the minister's conference, held at Herrnhutt, requested me, in a copious communication, wherein he gave an account of the dealings of divine Providence with him, to furnish him with a fuller view of certain points referring to our doctrine and institutions. In a letter I addressed to him in return, I endeavoured to meet his wishes in this respect, as well as I was able. He afterwards testified his gratitude for my having thus, as he expressed it, tendered him the hand of fellowship. "I seize," said he, "this succouring hand, with the eagerness of a person who, when about to perish in the waters, seizes a rope thrown out to him."

After adding some wishes in reference to the spiritual prosperity of the flock entrusted to his charge, he thus continues: "Might the fire of Jesus' love inflame my heart, so as to open my lips with joy; that thus, through my feeble instrumentality, the darkness at this place might be turned into a dawn, and at last into the glorious blaze of day!

* Low grounds, formerly overflowed by the rivers Warthe and Netz, but now subjected to cultivation by means of draining ditches or canals.

Assist me, therefore, with your counsels, and remember me in your prayers."

Hearing that a woman in the neighbourhood, who had occasionally attended our meetings, lay very ill, and was anxious to see me, I immediately repaired thither. So far no traces of the divine life had been visible in this person, but during her illness the Holy Spirit awakened her attention to the concerns of her immortal soul. Her lost condition now presented itself before her eyes, and she was thrown into such an awful agony of mind, that she called upon all the people in the house to pray with her, and for her, to the Lord. I did so, at her bedside, and on my knees earnestly besought Him, who came to seek and to save that which was lost, that He would be pleased to receive in mercy *this dear bought soul!* Some hours afterwards she had her husband and all the inmates of her house called to her bedside, and told them, what the Lord had done for her soul; how He had manifested himself to her; that now she was sure she would go to heaven. She called upon all present to kneel down and join her in rendering thanks unto Him, who had dealt thus graciously with her soul! She then commenced singing hymns of praise, and her every word, her whole deportment, and the visible change in her appearance, as well as her serene looks, all made a salutary impression on those present. She had indeed a great deal to suffer afterwards, which often caused dark clouds to obscure her mental horizon, and veil the splendour of the sun of righteousness; still every word of consolation took effect on her soul, and at no time did she seem more pleased, than when any of our people visited her, and sang verses adapted to her situation.

On the 17th, when travelling to Zanshausen, accompanied by a brother, during a violent storm, we left the wagon which was every moment in danger of being upset, and walked on foot through the forest. But even this precaution did not screen us from danger, as the branches were scattered far and wide by the storm, and large trees torn up by the roots. We were therefore the more rejoiced to meet, on the ensuing day, a numerous assemblage of friends.

There are many in this part of the country who delight in hearing the gospel of salvation through Christ Jesus, and whenever I am here, numbers of hearers attend; still a dread of the disgrace attaching to professors, prevents them from renouncing the service of the world, and surrendering themselves up to Christ.

In Krietsch the Lord has for two years past kindled a light, where before all was darkness. I therefore endeavour, by all possible means, through the divine aid, to keep this light burning. Notwithstanding this place is distant more than four English miles from New Dresden, I walked there many an evening to attend divine service, returning the same night. Opposition frequently arising, it appeared as though I were labouring in vain, but to this day has the Lord, in spite of every storm, preserved this light from being extinguished; and this little flock has rather increased than diminished.

During my stay at Frankford on the Oder, from the 8th to the 10th of February, the service was numerously attended, not only by such as

were inhabitants, but also by strangers that come to the fair, and the apartment, as well as the adjoining chamber, were so crowded, that several persons fainted.

In these days I also received letters from the Mennonites on the Vistula, containing the intelligence, that since my last visit, the Lord had kindled among them the fire of his love, which seemed to be still increasing in brightness and magnitude.

On the 28th, at Fahlenwerder, I had a conversation with six teachers, which lasted till late at night. On my return I held divine service at Spiegel, and perceived a woman among the company, who had hitherto to the regret of her husband, like Saul, breathed nothing but hatred against every thing good. A short time since, the Lord had opened her heart, and she now felt ashamed of her former conduct, and wept bitterly at the recollection of it. "Alas," exclaimed she, "what a wicked creature I am! I am the most abominable being under the sun!" I asked her, whether she wished to remain such? She replied, "I would willingly become better, if I were not too bad to be received by the Lord Jesus." "Why mother," interrupted her husband, "I was still more wicked than you, and yet he has received me, &c." One man said: "Yes, indeed, so long did we live in sin, and felt quite unconcerned; and when at last our eyes were opened, we thought we were *too bad* to be received by the Saviour. Let us all be upon our guard, lest we should finally think ourselves *too good*, and imagine that we no longer stand in need of a Saviour."

On the 12th, accompanied by my wife I went to Beaulieu, where, for some time back, differences had arisen among the little united flock. I met them in the evening, that being the only suitable time for them, and brought them to converse freely on those differences. The Saviour was pleased to bless this meeting in such a manner, that all proffered each other the hand of reconciliation and reviving love!

At a conference held after the Easter holidays with all the assistants, a teacher related, that the bailiff of his village had entered the place of worship on the Sabbath, accompanied by his brother, a very wicked man, intending to disturb the meeting, and drive them all out of the house. But at sight of the assembly, his hands and feet seemed lamed, and he retired without offering any molestation.

A person who had been in the army related the following incident. "More than twenty years ago, being sent out, with a number of others, on a foraging party; we set a house on fire. I ran into the parlour, where several books were lying on the table. One of them I opened, but found it was French, I then seized another, in which these words met my eyes: 'We must all appear before the judgment-seat of Christ, &c.' These words, struck me to the heart like a thunder bolt; and I could not banish them from my mind."

Another said: "For a long time past I felt an urgent conviction in my mind, that I ought to repent, and attend the meetings of the pious; but I always found some objection, being ashamed of it. At last I stepped up to a window during the time of service, in order to listen. I went there a second time, and received my share. The third time

I entered the room, and then I was fully persuaded in my mind: this people is my people, and to them I belong."

At Spiegel, where I held divine service on Ascension-day; there is a great revival of religion. The greater proportion of those that attended on this occasion were young persons. Before the service, a certain girl came to another, whose parents were decidedly hostile to every thing good, and invited her to go to the alehouse with her. Her friend replied: "Rather let us go into the assembly of the pious." After hesitating a little while, the other rejoined: "Well, come along, I'll go with you." Both went, and one was so much affected that she wept aloud. On her return home she told her mother, what good things she had heard, and begged her for once to go along and examine more minutely into the matter. The mother went, and was likewise affected with similar emotions. She next told her father, who had hitherto been the most notorious scoffer of God and his people, but he only railed at her. The mother and daughter reproved him for so doing, and he held his peace. About four weeks afterwards, on a certain occasion, he began to weep bitterly, exclaiming: "How great a sinner! damnable creature that I am!" He was advised to attend the meetings, there he would learn the way of salvation. He replied: "Thither I cannot go, I have behaved too wickedly." He was encouraged, and at last actually went. After the service the brethren asked him, "whether he would now save his soul, and love the Lord Jesus?" Instead of any answer, he leaned with his head against the wall, and wept aloud, so that the brethren had much ado to console him. When he went home, he exclaimed: "This day is salvation come to this house!"

A single man, named Katzke, who had been awakened in 1806, while a prisoner in France, and earned his bread latterly by doing cobbler's work, but had suffered for a considerable time from a pulmonary complaint, was frequently visited by a child of four years old, who always wanted to hear a great deal about our Saviour. On a certain occasion, while thus conversing together, he said to the little boy: "It would be the best for both of us if we went home to the Saviour; you are sickly, and so am I. "No," replied he, "I feel no inclination for that at present." After the abovementioned Brother was departed this life happily, and the little boy was informed of it, he said: "Now I do not want to stay here any longer; I want to go to the Saviour also, where Brother Katzke is." His wish was fulfilled the following day, when he calmly fell asleep. Their remains were interred by the side of each other, in the burial ground.

May 23d, I travelled with my family into the Netzbruch, and delivered a sermon on the following day in a Mennonite church, filled with attentive hearers. In the meeting of our people the succeeding day, upwards of 150 persons had assembled. There is a great awakening at this place among the young people, of which a female was the chief cause. This person was wont to attend our meetings two years ago, but since that period became unfaithful to the grace she had ex-

perienced, and again grew attached to the world. In the present year she was taken ill, and during her illness her conscience was awakened. She then became inconsolable; wrung her hands, and died in this awful state. This produced a salutary impression on the minds of many of the young people, and numbers of them now attend the service, inquiring, "What shall we do to be saved?"

In a long consultation held with the assistants, I was informed that since Madame Krudener and her retinue had travelled through these parts, sad schisms had arisen amongst the Mennonites on the Vistula. One party sided with this woman, another declared for me, and the Brethren's Church; and each strove by all possible means to increase the number of their adherents. During this state of things, I arrived here, and my first sermon in the church was on the words of our Saviour: "Sanctify them in thy truth; thy word is the truth"—and: "Father, I sanctify myself for them, that they also may be sanctified in the truth." Our Saviour gave grace that what was spoken here, as well as in the particular meetings of the awakened and in private conversations, had so blessed an effect as to heal all these divisions, and the party spirit entirely evaporated. However, I heard a mournful recital of disturbances created by a teacher, who lives on the Vistula, who had joined that party. He and his adherents walked from house to house, and wherever the people refused to burn every piece of clothing, or even harness, made of silk or cotton, they were threatened with hell and damnation. In an evening meeting some one called out: "Here is the devil in the shape of a lion." Immediately amidst trembling and doleful cries, a fire was kindled, and all parti-coloured and cotton pieces of clothing that were not instantly concealed, were committed to the flames. Many instances were related of the said effects such fanatical doctrines and actions had produced upon the minds of even the very children. I was thereby induced, in a copious letter sent to those people, with due earnestness, and appealing to the Sacred Scriptures, to oppose this mischievous and ungodly work, and the communication arrested the attention of the people to such a degree, that they sent it round to all the Mennonite congregations. A Lutheran teacher wrote me in the sequel: "Your letter has given the affair quite a different turn; now all is silent, and the chief instigator seems like thunderstruck. Government threatened to send him to work at the fortifications; he however declared, 'for the sake of the name of Jesus we must suffer all these things.' Neither could any of the teachers or elders make any impression upon him. But now most of them have come to their sober senses, and the person abovementioned, has escaped the threatened punishment by losing his adherents."

While attending at a neighbouring forge, the baptism of the first-born son of a couple belonging to our connexion, as sponsor, I was taken notice of by a candidate of Theology, who acts in the capacity of tutor to the Mine Inspector. He expressed a wish to form an acquaintance with me. I sought and soon found an opportunity of conversing with him in private. We discoursed for about an hour, and I was gratified to find him so open-hearted. He told me he had studied

at Frankford on the Oder, with Mr. Steinbart, and that what he had heard and learned there, he had hitherto taught and preached. Being in hopes of receiving an appointment as minister, and having travelled to Berlin to undergo an examination, he said he was astonished at what he had heard there. A member of the Consistory, during his examination, expounded to him the first chapter of John, with so powerful an impression on his heart, that he was unable to describe the emotion, with which his soul was penetrated, and that he could not divest himself of the impression. An elaborate sermon, of his composition, had been rejected, and this caused him to discourse with me upon the way of salvation and truth, in hopes of obtaining salutary instruction on that head. I turned the conversation on the great truth: "God was in Christ reconciling the world unto himself, and Jesus Christ came to seek and save that which was lost." This gave me an opportunity of relating to him what the Lord had done for my soul, during which recital, tears frequently trickled down his cheeks. With a child-like simplicity and cordiality, that bore testimony to the sincerity of his thirst for instruction, and that he was not ashamed to receive, from any one, what might tend to his furtherance in knowledge and improvement in his spiritual concerns, he asked my opinion concerning his new labours, thanked me repeatedly for the same, and entreated me, to continue to act the part of a friend towards him, and hold out to him the hand of a Brother on the path to eternal life. At the same time I found an opportunity of conversing at large with the minister of the place, who had hitherto avoided all communication, and ever looked upon me with an unfriendly eye; he at last showed apparent cordiality, and requested me, whenever I should come that way again, not to forget him. A matter of considerable gratification it was to us, to be able to draw the Mine Inspector, who had likewise till now been averse to us, into a conversation, in the course of which he became more friendly. His wife, who was present, listened attentively to our discourse. This woman who had harboured a kind of hostility against our people in Zanshausen, was, like her husband, soon brought to change her sentiments, when I found an opportunity of correcting the opinion she had formed concerning us; and the husband proved the alteration effected in his sentiments by saying: "Now let any one come and offer to tell me strange things about these people, I now know them to be a people who are deserving of all our esteem."

The reason why I mention these circumstances thus particularly is, that I felt myself excited to peculiar emotions of gratitude towards the Lord, as they occasioned our people at Zanshausen to be thus freed from a kind of oppression they had been labouring under.

The 18th of June, Mr. Uhle, and the superintendent from Dresden, who came here to visit the schools, called upon me. In the long conversation we had together, we chiefly spoke of what was to be done in this degenerate age, to promote the best interests of the rising generation, and shelter them against seduction.

When I visited Crossen in the beginning of August I found superintendent Schulz and Deacon Koy, still full of the blessings they had

experienced when they visited the Ministers' Conference at Herrnhutt. The former said: "We indeed had expected something Christian-like, but it far surpassed our expectations." Having written to the Grand Consistory at Berlin, soliciting permission for himself and his colleague to attend said conference, this had created some surprize, still he received the desired permission, and on his return sent the Consistory an account of the beneficial and blessed effects derived therefrom, for the performance of their office.

The awakened souls in Dormitzel and Zichert near Neudamme, who had not as yet sought to join us, although I had more than once kept meetings for them, having requested me to attend this year also, I paid them a visit towards the latter end of August. I then heard that a shepherd residing in these parts had created great confusion. This man sold his sheep and is now strolling about, staff in hand, declaring: that he has received revelations from God, and is sent to accomplish great things. All sects shall be abolished, and with the reformed be brought to the Lutheran church. This he endeavoured to prove from the Bible, and in elaborate discourses called upon the ministers in cities and villages to co-operate with him in abolishing all sects.

(To be concluded in the next Number.)

AN ACCOUNT

Of the abode of several Brethren among the Calmucks, in the vicinity of Astrachan, from 1815 to 1819.

[Translated for the Missionary Intelligencer, from the German.]

(CONTINUED FROM PAGE 3.)

1818. At the instigation of the Bible society at Petersburg, two noblemen of the Chorin-Burate tribe of Mongolian Tartars, *Nomtu* and *Badma* by name, had, with the consent of the prince and Lama of this tribe, towards the close of the last year, arrived at said city from lake Baikal, near the Chinese boundary, in order, in the first instance, to translate the gospel of St. Matthew into their language and characters, which both, in some measure, differ from the Calmuck. While engaged at this work, they were both convinced of the truth of the Christian religion, and were led to make this known to their prince and whole tribe, in writing, in order that the saving knowledge of Jesus Christ might be spread far and near, and among their nation in particular. A copy of this letter was likewise forwarded to us from Petersburg, and we embraced every opportunity to publish the same, by further communication to the Calmucks of every rank living here. Prince Serbedshab read it aloud and attentively in old Arshi's presence, who did not assume a very pleasant air on the occasion, in particular about one passage, upon which the prince himself, while sternly eyeing him, laid

a particular stress. It was that passage wherein the prince of the Burates is counselled, to accommodate himself no longer in matters pertaining to religion to the will of his old priests. When prince Serbedshab had read the letter, he said: "it appears then, that these two Burate Sais ngs are disposed to embrace Christianity; but will the rest of the nation be inclined to do the same? He that goes over to another religion without feeling an affection towards it, acts basely; and to become a Christian merely for the sake of the name, is very little to the purpose." We replied, that his remark was very correct; an inward conviction and an unbiassed resolution was requisite in every individual towards such a step; indeed, no other object should be at the bottom, but the promotion of the soul's rest and welfare, but that all these requisites met together in the case of these Burates, according to their own testimony.

On reading the letter to several Gellongs at once, they seemed to be much surprised at the contents thereof. "Will these Burates, they inquired, now turn to be *Russians*?" Understanding very well that they hinted at the loss of their national privileges, which the Calmucks value very highly, we replied: "Jesus is a Saviour of all mankind without respect to the peculiarities or modes of living among a people. As he preferred no individual nation before the other, so also he excluded none from his favours."

About this time prince Chalzen lay ill of the fever; we accordingly visited him, that we might also communicate the letter to him. He perused it several times, sought for ambiguous expressions, but could not find any, and finally said: "one may learn from the whole letter, that the authors are wise and intelligent men." His wife cautioned him not to investigate the letter so thoroughly, because its contents were only designed for Germans and not for Calmucks; but we remarked to her, that two noblemen of her nation had written the letter, and then related to her, how these two men obtained rest for their souls, which they could find no where else, by means of the doctrines of the gospel, according to which Jesus gave himself for men and shed his blood for the remission of sins. Hereupon Chalzen replied: "We too hope to be saved exclusively, by the grace of our Burehan."

We even went to the Lama with this remarkable letter. With it we had received the Lord's prayer in Burate characters, and a similar alphabet from Petersburg. While the Lama was entertaining us with tea and some mare's milk, we handed to him the two above articles. Brother Schill had to take his seat along side of him and read to him. This being done, he showed us an old book with the same characters, and said: "This is in the old Mongolian tongue, which, among us, is become quite obsolete; for our characters are more modern." On inquiring, why the two Burates resided at Petersburg? we replied: "for the purpose of translating the Holy Scriptures into the Mongolian." He then desisted from making further inquiries.

Some time after, we understood, that the Lama had remarked, that we visited him very seldom indeed. In consequence of this information, we went to see him several times during this year; but it appear-

ed to us, that he was more desirous of propounding his views of religion to us, than of attending to our's. At one time he enlarged on the *Ten Commandments* of the Lamaick religion, quite in the strain of a teacher, and then added: "He that keeps these commandments will sometime or other find a good birth." With that he hinted at the doctrine of transmigration of souls, according to which, the soul of a man, after death, lived among the gods, or cast into hell, enters the body of some living being in this world; and in this sense the Calmucks frequently say: "Deaths and births succeed each other." The Lama further said: "Prior to the creation nothing existed but the Infinite life of the world, and this produced every thing by the operation of its will." On inquiring who this life of the world was? he replied: "Every man and every living being is a part of the same. The three sublime jewels, are, the Burchans, the religion, and the clergy; and in the Lama's person all three are united." He then talked a great deal about the purification of our hearts from sin; and the question being put to him, who it was that could purify men? he replied with a haughty air: "Who! every one himself!" We did not omit testifying to him, from holy writ, that Jesus Christ, who had no sin, had through Himself effected the purification of our sins, and become the author of eternal salvation unto all that obey him. Likewise, that all things, both in heaven and on earth, and consequently also the soul and body of man had been created by him. He then laughed out aloud and said: "Can there be any being that is able to create souls?" Here the conversation was interrupted by some intruding Gellongs, and the Lama said in their presence: "Needless talk was sinful; but to talk about religion, was necessary and useful." He recommended to us to repeat our visits, and pray diligently in future.

At a subsequent visit, he gave us further well meant advice. He had understood, we were in the habit of killing gnats and other insects. He begged us therefore, not to do it, but to deal more gently with such beings; for, although they merit punishment, when they torment us, yet we ought to make some allowances for their irrationality. On inquiring, why the Calmucks make flesh almost their only food, although properly speaking, the slaying of animals was forbidden them, according to their religious principles. He replied, that the whole world was become more degenerate, and in this point, the decline amongst the Calmucks was become very great; in earlier times they lived altogether upon milk and pap. It will be necessary to remark here, that the Calmucks, residing in these parts, employ the Tartars living among them, to slaughter their cattle.

We cannot describe the painful sensation which on some occasions is excited within us, by the operation of the powers of darkness in this place, nor the sorrowful compassion renewed in us at every opportunity we have, to see the ways in which this blind people are led to and fro by their leaders, who are as blind as themselves. Our Saviour seems to have drawn the latter according to life, in the description he gives of a certain class of his cotemporaries, with this difference only, that they do not stone those that are sent unto them. They may already

be sufficiently known by what has hitherto been related concerning them, and the history of this year has afforded us a few traits more concerning them.

A Saisang had died, leaving property to a considerable amount. The clergy muttered many long prayers over his corpse, and the Lama fully instructed the deceased, what course he must take, to get into the other world. The best horse that belonged to the dead man, stood ready saddled, and furnished with a vessel before the door to drink out of. This also, in addition to other large offerings, devolved to the Lama. A Gellong afterwards told us: "the saddled horse still belongs to the deceased as formerly; the Lama indeed takes it; but according to its shape, he makes an *air horse* for the dead man, upon which he rides to his new place of abode." With respect to this event, a man of the lower class remarked to us, in close confidence: "It is strange, that our clergy are concerned for the rich only, and when they die show their souls the way; whereas they never trouble themselves about the poor, but suffer them to depart without any direction." Another man applied to a Gellong for advice in a marriage concern, after having fixed upon his choice, and receiving the assent of the parents for it. The Gellong replied: "There are great obstacles in the way of this business; they may indeed be obviated, but to effect this, will at least cost 100 roubles." The inquirer not being able to command such a sum dropped the match altogether. The Gellongs generally, maintain, and people believe them, that they are able to discern in the stars, whether certain undertakings will prosper or not. Thus, for instance, they annually, in spring and autumn, determine the day, when the horde is to change its place of encampment. They are not a little proud of their astrology, yet have not so much as a correct idea of the figure of the earth, nor of the simplest celestial phenomenon. We once asked a Gellong, whether he knew what occasioned an eclipse of the sun or moon? His answer was: "It may arise from different causes: sometimes the good spirits (Tengeri) divert themselves in those regions; but sometimes it is an evil spirit that occasions the eclipse." To such people even a correct explanation is of no use, and if they harden themselves against natural truths, which reason may plausibly demonstrate, they will naturally do it still more against those divine truths, which God's Spirit alone is able to explain. In one solitary individual only, and he too, one of the lower class of people, *Sodnom* by name, could we perceive an abiding relish for these truths, and a sincere desire for a clearer understanding of them. To him also, we had communicated a copy of the aforementioned letter of the two Burtes, and its contents had made a deep impression on him. "Their letter," he observed, "was not written at random, but from conviction; the authors acted not as do our Calmucks, who examine nothing, and who are perfectly unconcerned whether they embrace error instead of the truths. We have numberless writings, but some of them are so dark, others so contradictory, that by means of them you cannot ascertain the truths. Consult our learned men on the subject, they will tell you: the sense of our religion is very deep! But of what

use, pray, is a book to me, whose sense is too deep for me? Whatever I read, I must also understand, or there must be somebody present able to explain it. I am not at all surprised that those two Burates are now so minded, as they in their letter have declared themselves to be; and I very much wish they would come hither, that I might speak with them myself." Some time after he added, as though he feared he had said too much: "It would not indeed be right in me, to doubt the authenticity of my religion; yet if even its trunk were the truth, yet there might be many branches on it, that are the work of man."

This man we now took under our special care, and particularly informed him of the main point in the Christian religion, viz: that he must come to know Jesus in his love from experience, obtain remission of sins through Him, be united with Him by faith, and faithfully follow Him and His example, in that strength which He would Himself impart. He often visited us, and we him; soon, however, he became the butt of the reproaches of others, who asked him, whether he was now going to embrace the religion of the Germans? But he did not suffer himself to be diverted from his purpose. At one time expressing his regret, that the prince was so indifferent to the cause, and that the Calmucks here, in general, had as yet no ears for it; we told him, that the former case was well adapted to the ordinary course of things: "not the wise men after the flesh, not the mighty were first called, but the base things of the world." That also, on our missionary stations, we often had to wait for years, till one single heathen became a convert. At the very first commencement of such a mission, viz: in Labrador, a Brother had been murdered by the inhabitants, but that we had not on that account given over the mission; other Brethren had cheerfully suffered themselves to be sent thither. Hereupon he fervently replied: "It must be an easy matter to lay down one's life for *Jesus' sake!*"

In this man then, we beheld the first germ of the seed we had hitherto sown, sprouting forth, and were therefore enabled to conclude this year amid much livelier emotions of joy, gratitude, and hope, than the three foregoing ones. It only remains for us to state of this year, that in the course of it, Brother Huebener returned to Sarepta, and Brother Loos came back from that place, in order once more to labour with Brother Schill in this field, for the time being.

(To be concluded in the next Number.)

Mission among the Indians,

At NEW FAIRFIELD, on the River Thames, Upper Canada.

Extract from the Monthly Report of the Provincial Conference at Bethlehem, February, 1823.

BROTHER LUCKENBACH, in a letter, dated Newfairfield, U. C. January 12th, gives the following account of that mission: "Ever since

midsummer, we have, thanks to the mercy of the Lord, enjoyed peace and quietness in our congregation. During the late festival days, our meetings were well attended, even by such, as are generally neglectful of divine worship. This class, happily, is not very numerous, but we could wish it to become still less so. After a period of three years, we had the satisfaction, once again to baptize a few adults from among the heathen. An aged Indian female, with her daughter, fourteen years old, relatives of our native assistant Stephen, had removed hither from the Upper Monseytown, in the course of last spring. The daughter was first baptized, at Christmas, and named Regina; the mother followed, on Epiphany, and was called Hannah. The third was the wife of Caleb, and daughter-in-law of our Indian Sister Esther, who had lived here these four or five years, and attended church regularly. Her Indian name was Pomitawa. Having with tears requested baptism, and testified her faith in a crucified Saviour, she was baptized on New-Year's day, under a powerful sense of the Divine presence, and named Theodora.

“These solemn transactions appear to have made a lively impression upon the whole congregation, and we humbly trust, will tend to the awakening of careless sinners; of which some evidence has already been perceived.

“The Missionaries were generally in the enjoyment of health. Very little snow had fallen in those parts, and at Christmas, the ground was perfectly dry.”

Various Missionary Accounts.

Extracts from the latest Reports of the Elders' Conference of the Unity.
September to November, 1822.

DANISH WEST INDIA ISLANDS.

LETTERS from the Brethren Boenhof, Wied, and Mueller, dated June and July, contained favourable accounts, relative to the health of the Missionaries, and the internal state of the Mission. An unparalleled drought, however, had destroyed the sugar crops, and occasioned a distressing scarcity of water.

Brother Lehmann, in a letter dated Friedenthal, St. Croix, August 13th, describes the continued prosperity of the Missionary work. The public sermons are still attended by persons attached to other denominations; the English church being destitute of a pastor. On the 17th of June the Missionaries met in Conference at Friedensfeld, and their meeting was distinguished by a lively sense of the Divine presence, exciting them to devote themselves with renewed ardour to the work of the Lord. Those in the island of St. Johns, met at Emaus, and describe it as a day, which the Lord had made.

JAMAICA.

Brother Hoch, at Carmel, continuing to suffer from the consequences of a fall from his horse, Brother Becker at New Eden, endeavoured, as much as possible, to attend to the former congregation, besides his own charge. They were anxiously looking for assistance.

ST. KITTS.

Brother Procop, at Basseterre, in a letter, dated July 12th, states, that the work progresses under the Divine blessing, at both stations in that island. Brother Kaltofen was recovering.

BARBADOES.

A letter from Brother Berg, at Sharon, July 3d, describes the congregation there as growing in grace, though increasing but little in point of numbers. Two females have been baptized in the course of the year. Sister Berg had been much afflicted with sickness.

ACCOUNTS FROM SOUTH AFRICA.

Extract of a Letter from Sister A. SCHMITT.

“ENON, July 15, 1822.

“We have received your letters, and are always much gratified and encouraged by their contents. From our kind friend, Mr. Hancke, at Capetown, we learn with great regret, that a ship, which was conveying our letters to you, was lost at Seapoint, on leaving Table-Bay, and but few lives saved. The safe arrival of Brother Halter and his company excites us to much gratitude to God for their preservation. Brother Halter, as we hear, is destined to be our fellow-labourer, which, I hope, will encourage my dear husband to remain at his post, his burdens being lightened by the assistance of so able a companion. His frequent head-aches and lameness begin to render him unable to go through all the work to be attended to in this place. I pray we may have health and strength to stay here; for I do not wish to leave these dear Hottentots, and hope it will please our Saviour to favour us to be some years longer of a little use among them. I should almost consider it as a punishment for not being as faithful and active in His service as I ought to be, if I were obliged to quit this favourite employ.

“The corn mill, in the building of which we have been assisted by a German workman, is nearly complete. It is 20 feet long and 18 broad, has a flat roof, and stands about 100 y. rds from the palisadoes, near the river. The wheel is meant to bring up water from the river to the gardens and grounds, as well as to turn the corn-mill. We are still going on to destroy the bushes and clear more land. Our garden

is large, and the Hottentots have worked diligently in their grounds, yet the produce is but small, on account of the great drought. Still the Lord helps us from day to day. It is a most distressing time throughout the whole colony, of which we experience our share. The crops are said to be likely to fail again this year. We have not yet ploughed; and for the little flour we have bought for our own use we had to pay an extravagant price, 66 rix-dollars for 180lbs. weight; rice is likewise very dear. Our Hottentots live chiefly on flesh-meat, milk, and boerbohn, (a species of kidney-bean,) which this year have borne more plentifully than in former years. The children, of whom we have about one hundred at Enon, look plump and healthy, and upon the whole we have not had as much sickness as last year. Three are lying ill with spitting of blood, but I have hopes of their recovery. Not a day passes, that I do not feel thankful for the medicine-chest, so kindly sent me by M. P.; and the little book of instructions, how to administer the medicines, is of infinite use.

"I have just come from visiting the sick, which it is our custom to do, after the chapel-servant has given in a report. In one house a number of Hottentots were met together. On their pressing me to sit down, I replied, that I must return home, having to write letters to England; upon which they said, 'Pray remember us to all our friends there. Tell Mr. L. though the times are hard, our Saviour helps us through, so that we do not suffer hunger. Our children are satisfied when they can get a bason of milk and some boerbohn. This, thank God, we have, but our poor brethren at Gnadenthal cannot even get this!'

"In April, we were detained at Uitenhage, as my husband was taken very ill. Colonel and Mrs. Cuyler showed us all possible kindness. We felt quite at home in their hospitable mansion. The colonel wishing us to send for a doctor, Dr. Atherstone came and paid us great attention. His prescriptions were of most essential benefit to my husband, and when we asked for our account, he kindly answered—'I am well paid by being able to serve you, and shall always gladly come to Enon, without making any charge, should you stand in need of my assistance.' About a month ago, he visited us unexpectedly, in company with a settler, and was delighted with the place, and with hearing our hymns sung. He informed us, that he had been ten years at school at Fulnee, and made inquiry about many friends there.

"I think, if you could see Enon, you would be much gratified with its situation and improvements. But most of all it would rejoice your heart to see our little congregation assembled, and to speak with the people in their dwellings. We are defective, that is true, but still our Saviour does not forsake us, but His presence is with us, and we have many truly sincere Christians in the congregation. The state of the young people is remarkably pleasing at present. Our congregation has this year had an increase of nineteen persons. Ten children were born; three children and one adult departed this life; eleven adults and ten children were baptized; seven admitted to the Lord's supper. The number of inhabitants is two hundred and twenty. All beg to be re-

membered in the prayers of their friends in Europe. The missionaries desire their love to the Society for the Furtherance of the Gospel, and to all our congregations. I remain ever, &c.

“ALICE SCHMITT.”

From Brother H. P. HALLBECK.

“GROENEKLOOF, July 22, 1822.

“My last letter to you was of the 15th of last May, but unhappily lost in the ship *Fame*. This vessel was wrecked on the Seapoint, going out of Table-Bay. A great number of passengers and sailors perished in the water. My parcel, containing reports, accounts, and many other communications, was swallowed up by the angry waves, which is the first time that such a loss has been suffered in our correspondence. This misfortune has given me a great deal of concern and trouble, in replacing the most necessary papers, and writing many letters, amidst a variety of other work which devolves upon me. You will therefore pardon what may appear too long a silence.

“Brother Stein has for more than two months been at Capetown, to use means for the recovery of his health, where he enjoys the best advice from Dr. Ware. He is better, and I hope may be able to return with me to Gnadenthal. I thank the Lord that He grants me good health, and I trust with cheerful confidence to His gracious assistance. Urgent business regarding Enon brought me to Capetown, and I likewise wished to meet Brother Halter and his company, who arrived safe at the Cape, on the first of July. Brother Halter will proceed to Enon, Brother Tietze remains at Groenekloof. It afforded me great pleasure to become acquainted with these our fellow-labourers; and there is every prospect of their becoming, by the Lord’s blessing, very useful assistants in our mission.

“My former letters have made you acquainted with the distress into which we have been plunged, in consequence of the failure of two successive crops. I also mentioned the noble gift made by government to our poor Hottentots at Gnadenthal of 4000lbs. weight of rice, and 15 sacks of wheat. About a month ago we received this most seasonable relief, for which we cannot sufficiently thank our worthy governor, and above all our Heavenly Father, who inclined his heart to feel for our wants. We have at Gnadenthal a great many poor, aged persons, besides helpless children. So general is the want of provisions, that it would have been impossible to go through the labour of sowing the 15 sacks of wheat, had we not stepped forward and provided the labourers with food. By this and other unavoidable expenses of the poor’s box, that account is already involved in a debt of upwards of an hundred dollars, (about eight pounds sterling,) and before the end of this distressing year, I fear there will be a still greater deficiency. But what is to be done? We make every individual exert himself to the utmost to provide for his own and his family’s subsistence, and many are com-

pelled to leave the place and seek work in distant parts of the colony; but the aged, sick, and helpless must be cared for here. I am confident, that were you here to see the distress existing, you would not blame me for rather incurring debts than leaving these poor creatures to perish for want. If their sufferings were owing to their own indolence or thoughtlessness, I should feel very differently towards them; but since it is by God's providence, I trust He will not forsake us in this extremity, but provide means for our relief. As they have of late years been improving in industry, and particularly last year done their best to guard against the calamity, I will do what I can to make their case known to such as have the power, and to whom I trust the Lord will grant the will, to help them, knowing that what they do to these poor despised Hottentots, who believe on Him, He will graciously consider as done unto Himself.*

"As to the internal course of our congregation, though some unpleasant things have lately occurred with a few individuals, in consequence of the distress, we may say with truth, that, in general, this trying season has been a time of much blessing. We also notice with peculiar gratitude more traces of the divine life in the hearts of the children than in former years.

"The 17th of June being the centenary jubilee of the renewed Church of the Brethren, was celebrated at Gnadenthal as a day of rejoicing in the Lord. We had an extraordinary service at the church, when eight adults were baptized; and two youths, baptized as children, received into the congregation. In various ways we likewise contrived externally to distinguish this day of jubilee above the usual yearly festival-days. The church was decently adorned, and upon the front of the desk an inscription fixed—*Het jubeljaar zal U heilig zeyn* (This jubilee-year shall be holy unto you.) In the afternoon, the whole congregation assembled in the grove before the church, and walked in order round the grove and gardens, singing hymns of praise and thanksgiving for the mercies of God bestowed on the Church of the Brethren, and by its service, on their nation also. When the procession arrived at the old pear-tree, Brother Marsveld and the other missionaries seated themselves on the bench which surrounds its stem, the congregation forming a circle around it. When the singing ceased, I rose and observed to the Hottentots, that probably about the same time our Brethren at Herrnhutt were standing round the spot where the first tree was felled for the building of that settlement. I reminded them, that this pear-tree was probably the oldest existing monument of the labours of the renewed Brethren's Church among the heathen, and the fittest emblem that could be produced of what we and the whole Brethren's Unity ought to be; for though now at an age of upwards of eighty years, this tree has become more fruitful than ever. Thus we wish and pray, that our old age might be as our youth, and that the Lord would re-

* This confidence has not been put to shame; for even before the receipt of this letter, I had been entrusted by a friend, E. B. with 12 guineas for the poor at Gnadenthal, which was immediately transmitted to Brother H. C. L.

new our days as of old. The whole scene, and the various ideas to which it gave rise, caused among our people great emotion, and our old venerable Father Marsveld was quite overpowered by his feelings. In the evening we made a little illumination in two of the principal windows, at which the following inscriptions were exhibited:—*Aanbouw van Herrnhut* (Building of Herrnhut) xvii June, MDCCXXII; and in the other, *Christus de Hoeksteen, op welchen Gy ook gebouwd wordt* (Christ the corner-stone, upon which ye likewise are built.) During the following days the Hottentots expressed themselves most feelingly on the subject, and said, that it had not only been a day of ceremonies, but of real grace.

“The last letters from Enon were of the 22nd of July, when all our dear Brethren there were well and in blessed activity. The river had been dry for a long time. The Brethren Schmitt and Hornig were engaged in constructing a kind of mill, to pump up the water from the Zeekoegat, (lagoon) to irrigate the grounds.

“The report, by which you were alarmed when you wrote your last letter, regarding hostilities with the Caffres, proved unfounded, but an occurrence took place lately, which may be productive of more mischief. However, we still hope, that by God’s mercy, the colony may be preserved from war. I will give the report in Brother Schmitt’s own words: ‘We are again brought into some uncertainty respecting peace with the Caffres. Government had directed a surveyor to make a diagram of the land on this side of the Kieskamma river. This gentleman found T’Geika’s son, with a large party of Caffres and their cattle upon it. On his demanding to know for what purpose they were there, he received such answers, that he thought proper to retire with his men, for fear of being murdered. On making his report at Grahamstadt, the deputy landdrost, Major Fraser, was sometime after directed to proceed with 150 dragoons to the spot, when he found the Caffres still in possession. He desired to speak with their captain, T’Geika’s son, who would not be seen. Meanwhile the Caffres prepared to attack the military, marched boldly up to within fifteen paces of them, and threw their assagays with great fury. The major, who had gone forward to give T’Geika’s son an opportunity of friendly conversation, perceiving the attack, galloped up and ordered his men to fire. They did so, and in a few minutes about fifty Caffres fell. The rest made off with the cattle. The major, however, sent forty dragoons in pursuit, who met with such determined resistance, that forty more went to their assistance, and brought away all the cattle. The major first intended to keep the cattle, till the Caffre captain should make his appearance, but afterwards restored the greater part to his people. It was reported that T’Geika had called upon T’Sambi and Ilinza, Caffre chiefs, to join in a war with the colony, but the affair seems to have caused no apprehensions among the colonists. They are all quietly pursuing their different occupations.’

“Thus far Brother Schmitt’s account. Here at Groenekloof the the missionaries are all in good health, except Brother Voigt, and de-

sire to be affectionately recommended to the love and prayers of all our brethren and friends every where.

“ H. P. HALLBECK.”

The prosperity, both spiritual and temporal, of the Mission of the United Brethren at the Cape of Good Hope, has engaged the particular attention and affections of many friends to the propagation of the gospel among the heathen, ever since its renovation, in 1792, and more especially since that colony has been united to the British empire. The change wrought in the manners and habits of the Hottentots, and the great improvement made in their external state, being one of the effects of their conversion to Christianity, has likewise attracted the notice, and ensured to the Mission the approbation of the colonial government, and of all intelligent travellers who have visited GNADENTHAL, GROENEKLOOF, and ENON, the three settlements of the Brethren, now existing in that country. From numerous benefactors liberal contributions have been received towards the support of the Mission, and the help afforded after the destruction of Enon by the Caffres in 1819, calls for the sincerest and most cordial gratitude.

These considerations encourage us to lay before our friends the present state of that Mission, and especially of the settlement at Groenekloof, which has severely suffered by the late dreadful hurricane and flood. From GNADENTHAL and ENON no accounts have as yet reached us, but there is reason to fear, that the damage done in those places is very great, reports having been obtained from the neighbourhood of both settlements, which justify such an apprehension.

“ GROENEKLOOF, July 22, 1822.

“THE external distress is here, as every where throughout the colony, very great, yet not so overwhelming as at Gnadenthal and its neighbourhood. The vicinity of Capetown affords opportunities for the Hottentots to earn something, and fish may be had very cheap, advantages which do not exist at Gnadenthal. The heavy rains which have fallen in these days, have done much damage to our buildings and gardens. The plaister on the northwest gable-wall of our church, has been washed off, the repair of which will again prove very expensive, and the turret has also become leaky.

“Never did I see the Hottentots' gardens in such good order, as when I arrived here the day before yesterday, but this morning great part of them is turned into a waste, being either imbedded in sand, or entirely carried away by the torrents. I do not however feel disposed to grumble much at the loss Groenekloof has sustained, when I consider, that the cold and wet weather we have had for about a month, will have a general beneficial influence on the harvest of this year.

“On the 2d of June, we experienced, at Gnadenthal, a most tremendous gale, by which one of the largest oaks in the place, near the smithy,

and several firs and silver trees, were blown down. It is a great mercy, that no further mischief was done to our dwellings and their inhabitants."

POSTSCRIPT.

" GROENEKLOOF, *Ju'y* 25, 1822.

" My letter of the 22d, to which I subjoin this postscript, gives you some account of the damage done by the rains and floods here at Groenekloof. I added, that, considering the benefit likely to result to the country at large, I did not feel disposed to complain about *our* loss. Little did I think, when I was writing that letter, that, before I could send it away, my feelings would be so much altered, and that it would become my duty to tell so melancholy a tale, as I now must do. Alas! my dear friend, not only the gardens are almost totally ruined, our large pond filled and turned into a sand hillock, several Hottentot cottages thrown down and their gardens swept away, but the northwest gable-end of our beautiful church is changed into a heap of ruins. It was in the night, between the 23d and 24th, that this dreadful misfortune took place, without any one of us perceiving it till yesterday morning, when we made the fatal discovery. The wind had not been remarkably high. Our consternation and distress you may more easily imagine, than I can possibly describe. Indeed we are so overwhelmed with care and trouble on all sides, that as yet we have not been able to think deliberately on the proper measures to be adopted in this great emergency. Many thousand dollars will be required to repair the loss sustained, and no time must be lost, in order that we may save the other walls and the roof. But we live now at a time, when provisions can hardly be had for money, and the expense and trouble of providing for a number of labourers will be very great. God only knows, how we shall find our way through the surrounding darkness. But after all, there is only one way for us open, which is, not to cast away our confidence, but to keep close to Him, who alone is able to heal the wounds His hand inflicts. It seems unaccountable, how a wall so strongly built could at once fall to the ground, merely by the effect of moisture. We have, however, reason to be thankful, that the wood work of the church is so well put together, that the side-walls, turret, and roof, have not suffered by the fall of the gable-end, and that no lives were lost, as might have been the case, had the accident happened while the congregation was assembled.

" The rains still continue violent, and all communication with the neighbourhood is cut off; but we may expect dreadful accounts from all parts, as soon as the roads become passable. The houses of two of our neighbours at Oude Post and Braakfonteyn, have fallen down. May the Lord have preserved our lands and dwellings at Gnadenthal! I am filled with concern about them, and anxious to receive some news from that quarter. Of returning home I cannot think for the present, the state of the roads and rivers rendering it quite impracticable. None of the inhabitants remember such a rainy season as has been ex-

perienced in this part of the country this year. It is quite like the rainy monsoon of the East Indies.

“I am convinced you have now heard quite enough to make you sympathize in our grief, and to feel yourself stirred up to lend every assistance in your power, and I shall therefore not enter further into detail. I am indeed not able to do it, for my mind is too much distracted. Among the Hottentots, who are now busy in clearing away the rubbish, no other word is heard, but the repeated ejaculation—*‘Alas! our church! our beautiful church!’*—Like them, my mind is quite harassed by the scene of desolation before my eyes. Farewell for the present; you shall hear from me again, as soon as I arrive at Gnadenthal.

“HANS PETER HALLBECK.”

SURINAM.

SEVERAL letters, dated the latter end of July, have been received from Paramaribo. Our missionaries there, with the exception of Brother Lutzka and his wife, were in health. On the 17th of June, the mission-family celebrated the jubilee of the church, in a solemn manner. The negro congregation joined them in the evening service. It was a day of comfort and hope. Such was also Whit-Sunday, when thirteen adults and three children were baptized. In externals, likewise, the blessings of the Lord attended the Brethren.

The Saramakka free-negro, Christian Grego, came on a visit to Paramaribo from Sara creek. He, together with several other baptized free-negroes, who associate together, is very desirous, to have a teacher again to reside among them. Christian is possessed of a correct knowledge of Divine things, is full of the life and power of the Spirit, and lives in the faith of Christ. Another company of Saramakka free-blacks, who, with their chief, Koffy, paid a visit to the missionaries, were addressed on the concerns of their souls.

A more recent letter from Brother Genth, dated August 28, adds, that on the 4th instant, their last prayer-day, twelve adults and three children were added to the church by holy baptism.

LABRADOR.

OUR Labrador letters of this year were dated July and August. The Harmony had a short and prosperous voyage, and as early as the 18th of July, Brother Zacharius Glitsch arrived in her at Hopedale. Love and peace reigned at our three settlements. The missionaries and their Esquimaux had been exempt from serious illness throughout the year. Their labours were attended with the divine blessing, and their souls rejoiced in the grace of God, exhibited in the Esquimaux flock. The winter was moderate, with little snow, and provisions in plenty. At all the three settlements together, there had been baptized, since

August, of last year, 32 children, and 18 adults; ten persons were received as members of the congregation; and 21 admitted to the Lord's supper. The total of inhabitants is 611; of which number, 529 are members of the congregation, and 169, communicants.

At Okkak, the new church was consecrated on the 19th of January; a powerful sense of the Divine presence, and a general emotion among those who attended, distinguished the occasion. Four adults were baptized on that day. The missionaries joined in the jubilee of the church, on the 17th of June, and comfortably realized their connexion with the unity of the Brethren.

GREENLAND.

OUR letters from Lichtenau, in Greenland, of the present year, were dated in July and September. After a delay of ten weeks, Brother Popp started from Fredericshaab, on the 12th of August, in a large Greenland boat, accompanied by the Reverend Mr. Wanning, and arrived at Lichtenau, on the 21st, about 12 o'clock at night. The missionaries Kleinschmidt and Eberle, with the Greenland congregation, welcomed him on shore with hymns of praise to God. The impression, made upon his mind, by this reception, (according to his own account,) was such, as never to be effaced. The winter was very severe, attended with frequent storms, and an unusual quantity of snow. Our Greenlanders, part of whom were afflicted with sickness, suffered for lack of blubber for their lamps. They were, however, preserved from actual want of provisions. During the summer and fall of 1821, they had been uncommonly successful in fishing; which was very providential, as no seals were taken through the winter. Last summer they were more favoured in this particular, and herrings were also caught in abundance.

On the 23d of January, the venerable missionary John Jacob Beck, who had served the mission fifty-three years, departed this life, aged eighty-two years.

On the 17th of June, the Brethren participated, both in the celebration, and in the blessings, of the jubilee of our church.

Three native assistants visited the heathen Greenlanders at Staatenhook, addressed them, and were listened to with attention. These people eagerly inquired, when the ship would arrive, which, they hoped, would convey missionaries to their shores. Last summer and fall fifty-four heathen, and some from a distance beyond Staatenhook, removed to Lichtenau; and this congregation for the last two years, received an accession from among the gentiles, of 100 souls, who all appear anxious for instruction. Since the date of former letters, 26 adults and 10 children have been baptized, and 10 persons received as members of the congregation, which, at the close of 1821, consisted of 658 souls; 70 more, than a year ago. A special work of grace appeared among the young people.

EXTRACT

From the Journal of the Mission at New Fairfield, Upper Canada, from June 1, 1821, to April 30, 1822.

June 1. We received the unwelcome intelligence that a runaway negro, who had occasionally resided in our village for a season, and had been employed as a day-labourer by our people, had discovered the project of entering into the settlement of the white people, bringing from thence a five gallon keg of whiskey and distributing it among our people in the vicinity of the town, in return for maple sugar, professing to have been instigated to this measure, by some of those who are fond of liquor. He would certainly have accomplished his wicked design, if a higher hand had not prevented him in the following remarkable manner. He brought the whiskey-keg to the spot agreed upon, in the woods close by our town, seated himself by the side of it, eat some bread and meat, and revived his heart by a dram. He then hastened away to announce to the purchasers the agreeable news of his arrival. In the mean time, some hogs, who, without his knowledge, lurked about the neighbourhood, repaired to the spot and devoured the remaining provisions. The whiskey-keg having in a hurry, not been bunged up, they fortunately found occasion for coming in for their share of that likewise, by overturning the keg and letting every drop of the liquor run out. The owner returning with the purchasers, was greatly mortified at his loss, and they had to return home without being able to quench their thirst. The more worthy members of the congregation were not a little rejoiced at the event, and several of the sisters said: "We are under great obligations to our Saviour, for having, by means of the hogs, saved us from the evils of a drunken frolic in our town."

Sunday 3d. Brother Haman preached the sermon, which being ended, Brother Luckenbach exhorted the young people not to go into the heathen Indian town beyond us, as we had understood that a dance was to be given by one of the chiefs there, who had lately recovered from a dangerous illness. This exhortation had the desired effect.

7th. Brother Haman rode into the settlement, to reason with some of the distillers there, on the impropriety of selling whiskey to our Indians, when they knew it would prove fatal to them. He asked them, whether they would not feel hurt and mortified if any of their neighbours would suffer their hogs to run at large on their grain-fields, which they had cultivated; and assured them, that they, by their whiskey trade, did as much mischief in the vineyard of God, in preventing the seed of the word of God, that was sown, from taking root and coming to perfection. As usual, they made great promises to discontinue the practice and sell no more whiskey to the believing Indians; yet, we can place but little reliance on their promises.

9th. We celebrated the holy communion; Jesse, a young man, and

Sarah a young woman, being candidates for the ordinance, were present as spectators.

20th. Joseph, the Indian, attended by our best wishes and prayers left this for York, to present a petition to governor P. Maitland, in the name of our people, in reference to the loss of their fields on the north side of the river, (see the former diary) praying his Excellency and the executive council, to grant us six square miles on the north side of river Thames, where the old town and fields are situated, in lieu of as much land lying at the southern extremity of our tract, extending down to Lake Erie, that New Fairfield might come into the central part of the tract, and we be dislodged from our unpleasant situation, of having white people for neighbours, that live directly on the opposite side of the river. In the meantime, we fervently besought the Lord, thus to direct the hearts of his excellency and council to grant our petition; which prayer the Lord was graciously pleased to answer, as will appear in the sequel.

24th. During the course of this week, our people were busily engaged in weeding their cornfields, mutually assisting each other by companies. We were very thankful to the Lord for the recovery of those six sisters, who for some time had been dangerously ill of the scurvy, by means of a medical potion prepared for them, by sister Luckenbach, so much so, that they were able to walk about and appeared to be out of danger.

July 3d. Five Indian brethren went up the river to a certain Mr. Ward, who, some years ago, had accepted a medal from a Monsey chief as a pledge for whiskey sold to him; with a design to redeem this silver medal, which their nation had received many years ago from the United States, as a mark of distinction. They, however, returned without having gained their point, after some had suffered themselves to be led away by several Monseys, who joined their party, in a drunken frolic. We rejoiced that the medal could not be had, as in all probability it would have occasioned a disturbance in the congregation; because the possessor of such a medal desires to be, not a little thought of among them, and too easily becomes an object of envy and hatred.

14th. To our great joy and that of our people, a box arrived here to-day, containing one hundred copies of the Harmony of the Four Gospels, translated into the Delaware Indian, by our late Brother David Zeisberger, and printed at New York, at the expense of the Female Auxiliary Missionary Society, at Bethlehem; together with Delaware Hymns and Spelling-Books, several hundred copies of St. John's Epistle translated into the Delaware tongue, and several dozen copies of the Mohawk translation of St. John's Gospel. Through the generous liberality of said society, and also of other sisters, a very considerable present, consisting of clothes, ribands, needles, needle-cushions, sewing yarn, &c. had been forwarded to the Indian sisters and children, which, together with the other articles for the missionaries, such as, medicine, &c. all came safe to hand by way of New York and Detroit. By the kindness of Mr. Monteith, a clergyman

at Detroit, to whom, the box had been directed from New York, it was forwarded, free of expense to the river Thames, so that our Indian brethren had to go but ten miles by water to bring it home. We felt the liveliest joy while unpacking the many presents for us and our people, and were filled with love and gratitude to our benefactors who had given such an appropriate proof of the concern they feel for the welfare of our mission. We concluded to let the presents designed for our people, be distributed among them in our presence by the female national assistants, that it might be done as far as possible to the satisfaction of all parties.

12th. Joseph returned to-day in safety from York, bringing the joyful news, that it had pleased his Excellency, (the governor,) to grant our petition as above stated, with regard to an exchange of our land. The Governor's Secretary moreover promised in a letter, that in case further dispositions should be made in regard to this business, his Excellency would let us know. This agreeable and joyful intelligence, and the arrival of the box, was announced to the congregation in a special meeting, when all attended. Having improved the occasion by giving some suitable admonitions, we thanked the Lord on our knees in prayer, for the various undeserved benefits we had received. It occasioned an universal joy among the Indian brethren and sisters, that now they enjoy the prospect of remaining in undisturbed possession of their cultivated fields, and the continued protection of government with regard to the pernicious whiskey trade; and that our village would in future lie in the centre of our tract, the white people at this time, not having permission to settle nearer to us, than within the distance of three English miles. At this meeting, the congregation were further informed, that all, whether adults or children, who could read or spell, should be furnished with a printed copy of the Harmony of the Four Gospels, a Hymn-Book and Spelling-Book, provided they would call for them at Brother Luckenbach's house. Accordingly, old and young applied for books directly after the meeting and during the succeeding days, when each one was furnished according to his wants and desires. Some Mingues or Mohawks residing among us, were likewise presented with copies of St. John's Gospel translated into their language. All were overjoyed on receiving their presents; some even had their eyes filled with tears, and one man said: "Although I do not, by way of present receive any clothes, because these are intended for the sisters and their children only; yet I rejoice at the present of the printed Harmony; for all other things will pass away; but the words therein written, will not pass away."

Wednesday 18th. The abovementioned presents, received from the Female Auxiliary Missionary Society, were distributed in the church among all the sisters and children, by sister Luckenbach and the female assistants. Joy was depicted on every countenance and gratitude pervaded every heart. Several aged sisters wept for joy, repeatedly expressed their gratitude for their share, and begged us to return a thousand thanks to their benefactresses at Bethlehem.

Conversing with the communicants, previous to the Lord's Supper,

one sister expressed herself in the following terms: "I fretted a great deal about several things wherein I thought the female assistants had wronged me; but finding on this occasion that they did not disregard me, I have not only been ashamed of my suspicions and wicked heart, but it also occurred to me, how unworthy I am to have a share in those presents and donations, which the good sisters at Bethlehem have forwarded to us." We had every reason to rejoice at the declarations of others, which testified of their growth in self-knowledge; but on the other hand we were grieved, that necessity compelled us to exclude several sisters this time from the Lord's table, because they would not give up the hatred they had conceived against each other.

21st. In the evening we commemorated our Saviour's death, while sacramentally enjoying His body and blood. Previous to this meeting, the widow sister, Lucia, had been confirmed in her baptismal covenant.

22d. After the usual meetings on the Lord's day, we opened a reading and singing school in the afternoon, for such adult brethren and sisters as attended. Brother Haman instructed the brethren in the school-house, and Brother Luckenbach the sisters in the church. Each member brought his book with him, and such as had not yet received any books, were now furnished with them. Both young and old then exercised themselves in spelling and reading; some aged matrons, who had been taught to spell a little in their younger days, sat waiting with their spectacles, anxious, old as they were, to learn to read in the printed Harmony of the Four Gospels. Our people were further informed, that if they continued to manifest this disposition for learning, we would afford them an opportunity of receiving such instruction, every Sunday at least, during the summer season.

Sunday 29th. Brother Haman in his sermon from Rom. 6. iii - xi. treated of outward and spiritual baptism, adding, that each one should examine himself, whether he had died unto sin, and was risen with Christ into newness of life, &c. In the afternoon we continued the Sunday school, commenced last Lord's day, about twenty brethren and boys, and as many sisters and girls attending. In the evening meeting, Brother Luckenbach added a short exhortation to such as intended to go a harvesting among the white people, beseeching them every where to conduct themselves as it became God's children, lest any thing should occur, that might put reproach and dishonour on the Lord and His people. During the days ensuing, nearly the whole population left the town, going down the river and dispersing among the farmers to assist them in reaping their grain, for which, in turn, they hoped to receive wheat and provisions. A few aged and infirm people, together with some children, were all that remained in the town; with these we continued to keep the school and meetings.

August 9th. A party of Sacks or Sakis Indians living northwardly on the Mississippi, arrived here on their way to York, the seat of government in Upper Canada, where they were to transact business for their nation. They were quartered into the school-house. Immediately on their arrival, manifesting to the Indian brethren and sisters the great appetite they felt for fresh meat, the national assistants desired

Brother Luckenbach, in the name of the inhabitants living here, to favour them with a wether, to be paid for in sugar next spring, that, agreeably to the Indian custom, they might make their grand children and guests a present of it, to satisfy their craving after fresh meat. Their request was granted accordingly. The assistants then presented the wether to them alive, begging them to take his life as gently as possible, because the savage Indians, not being accustomed to the treatment of tame animals, generally despatch their victims in a very brutal manner. During their stay at New Fairfield, they behaved very decently and quietly. One of their party, one evening, beginning to sing and dance according to their fashion, he was immediately checked by the chief, who had passed through our village last summer, at which time the assistants had told him, that we did not approve of such proceedings. In the sequel, however, feeling themselves too much confined, they went to the opposite side of the river, where the old town had stood, where they spent a very noisy night, and drew after them some of our young people, who were desirous of joining their dance, but were soon ordered home by the assistants. The chief of this nation, speaking the Shawanee dialect very fluently, Brother Luckenbach, took occasion while visiting him, to talk to him about the Saviour and our redemption from the punishment of sin by His death, and our re-union with God, the Indian assistant, Brother Henry, acting as interpreter. The chief returned thanks for the word, and added, that he felt happy in having met with such a friendly reception here; that they also observed the rule among themselves, when visited by foreign nations, to entertain them in the best possible manner, and they were convinced among themselves, that he that loved what was good and diligently strove for it, would find the good life and come to the good God; but that he that loved evil accordingly, would come to the evil God.

On the 10th and 11th, nearly all our people that had gone abroad, returned home. We were happy to learn, that during the time of their stay among the white people, the communicants at least, had conducted themselves with propriety.

13th. The Indian brethren finished their own harvest, being the produce of from 30 to 35 acres, which they had commenced last week, and which yielded an abundant crop, that calls for our liveliest gratitude to our heavenly Father. To-day the heat rose to 93 degrees Fahrenheit, continuing so during the whole week, on which account the fields and gardens appeared to suffer considerably, as we had no rain within the last four weeks. Our hunting party returned home, having killed ten deer between them. They had ascended the river in several canoes, and lay in wait at night by the light of torches, at the banks of the river for the deer, that should come to graze or cool themselves in the water.

20th. During this week the Indian children and sisters went almost daily into the woods to gather blackberries, which this year were found in great plenty. Our people at this season live almost entirely upon them. They also boil them down into a jelly, which they spread pro-

fusely on a cloth or piece of bark, drying it in the sun, until it becomes quite hard, which afterwards they save and eat it, in the place of bread, sometimes even mixing it among their bread made of Indian corn; they, and the children in particular, accounting it a great delicacy. Towards the latter end of this week, we had such great frosts, that the pumpkins and tobacco leaves were injured by it.

25th. After a drought of more than four weeks' duration, we had a considerable and refreshing rain, which continued for several days successively, so that all the plants already dying, recovered, for which we were very thankful to our heavenly Father.

29th. We were visited by a Baptist missionary from New York on his way home, from Fort Wayne, or Kiskeykunk. He informed us, that the Baptist Missionary Society of New York, had established a missionary school for the children of the neighbouring Indian nations at the abovementioned place; the Reverend Mr. McCoy acting as superintendent of the school and preacher to the white people there. The present number of scholars of both sexes, he said, amounted to fifty, who are altogether provided for by that society, receiving instruction in various useful arts and sciences, and the girls in particular being taught to spin and sew. He further told us, that the expenses of this missionary establishment, during the past year, amounted to 3,500 dollars, the necessaries of life having hitherto been all purchased at an advanced price; but that the directors now had it in contemplation to locate the institution on a retired spot, where a farm might contribute to its support, and where the scholars might be employed at various trades. He appeared to be very much engaged in the cause, and said he would joyfully sacrifice his life in the service of the Lord among the heathen, and probably would after some time, accept a call to serve in this mission.

September 1st. Brother Luckenbach visited the Indian Renatus, who was lying ill of a fever. He expressed his sorrow and concern with respect to his past life, and said, that if God would restore him once more, he would mend his bad life from his whole heart; because, on this occasion, he had been already convinced, that he must perish if he continued to prosecute the mode of living he had hitherto pursued. He was encouraged to turn with the whole burden of his sin and misery to the Saviour, who he was assured, would not spurn him, though he were the vilest and the worst every way, provided he truly sought mercy and the forgiveness of sins.

3d. Philippina, an Indian woman, who had been excluded many years ago, came to Brother Luckenbach and begged with tears to be re-admitted into the congregation; adding, that for many years after she had left the society, she had indulged in all kinds of pagan excesses, but that she never could find any solid enjoyment, much less rest and comfort for her heart, in any of them, but had lived in constant dread and anxiety of mind. That last spring, she had declared to her pagan husband, while they were out on the chase, that she felt disposed to join the believers again, and that in case it did not suit him to accompany her and live as they did, he was at liberty to forsake

her; whereupon, after some deliberation, he said he was ready to go with her.

4th. Brother Luekenbach had a long and interesting conversation with a notable Indian of the Monsey tribe, on Sandusky river, who had come hither with his son, to visit his sister Justina, whom he had not seen for more than twenty years. Among others, the meritorious sufferings and death of Jesus on the cross for our sins, were laid to his heart. He was further told that the time was coming, that He would again appear to all the world with His wounds in His hands, feet, and side, and then take all that had believed on Him here, to Himself, and make them eternally happy, whereas He would turn all such off that desired not to live in communion with Him, which would be succeeded by eternal damnation, because they had not believed on him that was come to save them. He listened with deep attention to what was said and remarked, that on the whole, the Indians did not understand this word, neither ponder on it nor take it to heart, else they would assuredly believe and receive it. On leaving us, he shook hands with Brother Luckenbach in a friendly manner, and expressed his gratitude for what had been told him concerning God.

In the evening Brother Luckenbach was called to a sick Indian woman, Charlotte, who had a violent attack of the bilious fever. As she had been excommunicated for more than a year he took occasion to speak with her, on the concerns of her soul, and to point her, with all her misery to the Saviour, as her only helper. About this time, we again observed some traces of a malignant fever; yet so far in the season none of our people were called away in consequence of it; other cases of sickness have not occurred so frequently as during the last year. We however understand, that down the river and on the shores of lakes Erie and St. Clair, they have had very sickly times, and few families were exempt from the fever.

6th. Brother Luckenbach proceeded about twenty miles down the river, having received an invitation from Mr. John Dolson, Secretary of the Kent Auxiliary Bible Society, to attend a meeting of this society, which was to be held the 7th instant, in a church lately erected. The meeting was opened by a sermon preached by Mr. Case, a Methodist minister. Mr. Steward from Malden, President of the Northwestern District Auxiliary Bible Society of that place, next gave a short address, and communicated several reports from different Bible societies in Europe, and related various remarkable incidents, relative to the successful progress of the Bible cause in England and Russia. He further stated, that several years ago, he had had the pleasure of attending the annual meeting of the British and Foreign Bible Society in London, and that they had voted him a considerable sum of money, for the purpose of purchasing a number of English Bibles towards erecting an Auxiliary Bible Society at Amherstburg or Malden, which had since been carried into effect. Moreover, that the Kent Auxiliary Bible Society had since united itself to said society, and on paying down a certain sum of money, received Bibles from the same, which would now be distributed among the people residing along the river, who, accord-

ing to circumstances, might feel a desire to receive the word of God, with or without pay. Brother Luckenbach then rode five miles further down the river, with Messrs. Case and Steward, who prevailed on him to stay and dine with them, when they proposed various questions to him, concerning the spread of the gospel in so many different parts of the world by the missionary exertions of the Brethren. They are both of them precious men of God and true followers of the Lord Jesus. Mr. Case is a presiding Elder in the Methodist connexion, and was the first Methodist minister that twelve years ago, successfully preached the gospel along the river Thames, his ministry being blest to numbers here and along the shores of the lake; insomuch, that this religious denomination has since become the predominant one among the people, whereas, before they had no union for religious worship among them.

8th. Brother Luckenbach returned home, having spent the night at Mr. John Dolson's

12th. And following days Brother Luckenbach spoke individually with the communicant brethren and sisters, and the received and baptized sisters. Brother Haman attended to the same duty with the received and baptized brethren and youths. The declarations of the communicants were such as to give us joy, a progressive work of the Holy Spirit being perceptible in their hearts, which they manifested by a confession of their poverty and unworthiness. One sister said: "Many years ago, in my youthful days, my heart was more open to receive the grace of God, and I spent many a happy hour in retirement, in communion with my Saviour; but since I have had a family and children, many things occur that vex me, and would interrupt my connexion with the Saviour; then this anxious thought arises within me; perhaps I am to blame, that my children as they grow up behave so bad in the congregation, and refuse to live to the Saviour's glory, although I always thought I was concerned for their spiritual welfare."

Philippina, the abovementioned Indian woman, once more came to Brother Luckenbach in these days, and begged with tears for absolution and re-admission into the society, and added: "I am come hither for this purpose. I have lived for some time with my mother, and now I have summed up courage to come to the teacher to unbosom my heart to him. My intention is not to reform my life for a short time only; but I desire to spend the remainder of my days in the congregation and live to the Saviour's glory, that I may one day die happy and go to Him."

We were informed that three persons, who, during the summer season had been employed in the service of Mr. Smith, the surveyor, who, by order of government had undertaken to survey the tract of land lying on the opposite side of New Fairfield, had, notwithstanding every medical aid had been called in, suddenly and unexpectedly died of the bilious fever raging along the river. Several persons lay ill of this disease in our village, but one only was a dangerous case. In comparison with the two foregoing years, we have been spared in mercy from this dangerous fever, which calls forth our warmest gratitude to the Lord.

In the evening of the 15th, we had a blessed enjoyment of the body and blood of our Lord in the Holy Supper, when Jesse, a young man, and Christian Jacob, a boy, were confirmed in their baptismal covenant, previous to their admission to the Lord's table.

17th. In the evening meeting we called to mind the commencement of New Fairfield, and in particular, the consecration of the new church, September 17, 1815, with gratitude to the Lord for all the blessings since received from Him in this place. The statutes of the church, as renewed and approved at that time, were then read to the whole congregation and heard with deep attention. Philippina also received absolution and was admitted into church-fellowship.

Sunday 23d. Brother Haman preached in the morning from Luke 17. xi—xix. on the history of the ten lepers. In the evening, Brother Luckenbach spoke from the text for the day: 1 Cor. 5. vi. "Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump?" Afterwards, Ezra, an excluded member, visited Brother Luckenbach and said, that although he had already confessed his transgression to the congregation and had expressed a desire to be readmitted, yet he had plainly heard in this meeting, that if a person knowingly harboured a sin, ever so trifling in appearance, it might finally and completely involve the soul in ruin, and that whosoever desired to love the Saviour supremely, must part with every thing pertaining to Satan's kingdom. In consequence whereof he said, he had been moved to surrender some hunting *beson*, or medicine which he had hitherto secretly retained, and by means of which the heathen Indians, while placing their whole dependance on it, sought to make their fortune. It had been presented to him a year ago, by a Nanticoek Indian, who told him, that if he felt a desire for any thing and would offer this beson, he would obtain his wish and be very lucky in hunting. This beson consisted of several triangular bits of horn, and as many glittering pieces of skin of a famous deified serpent, besides several parcels of pulverized roots and a tobacco leaf, which he was to burn, while holding the same before it. Brother Luckenbach confirmed him in his purpose, and represented to him, what a sin he committed against God, if he did not in all cases put his trust in Him, but rather upon such a vain delusion of the enemy of souls, and by it suffered his heart to be duped and turned aside from God. Ezra then hastened home and fetched the beson, whereupon Brother Stephen, a native assistant, cast it before his eyes into the fire, while thus addressing him: "Now Brother! you are delivered from these bonds of iniquity; they are nothing but a delusion of Satan!" He then related the origin of this serpent's skin, which is said to possess such miraculous powers. "There is a tradition among the old heathen Indians, that in times of yore, with much ado and great danger, they killed a large deified serpent, a great many warriors being assembled on the occasion. While expiring, they report, it began to talk as follows: 'I am a Manitto or god. He that will cut off a piece of my body, with a desire to be, or become, a great man, will be enabled to do so, and his desire shall be gratified.' Upon this, every man rushed forward, de-

clared his wish, either to become a great chief, a hunter or warrior, or something similar, and cut off a piece of the skin, which to this day is preserved among the natives, by means of which, those that possessed only a small bit of it, pretended they were able to work great miracles." It is a matter of deep regret that even such as have been born and educated in our connexion, will suffer themselves to be led astray by the blind superstition of their countrymen, so as to meddle with forbidden practices, which deceive and bring them off their guard. With such seductive customs, so charming in the eyes of a vain and ignorant heathen, does Satan seek to keep them ensnared; many souls however escape him, that learn to give heed to the voice of the Spirit of God, and do not wilfully, from a predilection for the world and its vanities, suffer themselves to be deceived by him.

October 5th. One Mr. Campbell from the Scotch settlement on the shore of lake Erie, where some years ago a considerable number of families from Scotland had formed an establishment, paid us a visit, and related, that many of them had been very ill during the summer, that numbers had died of the bilious fever, and many were not yet recovered. He further stated the internal and external difficulties they had to cope with; that the whole body, with a few exceptions, were very poor people, who had commenced business empty handed, in an uninhabited region, and could not muster as much money as would procure them food and raiment; on which account he would be very happy, if we would take his daughter, a girl of thirteen years of age, to be our domestic. The settlement formed by these people, contains about three hundred souls and is nearly twenty miles in length. They speak the Gaelick tongue, and have a school and divine worship conducted in the Gaelick language; but hitherto they have not had an ordained minister. Mr. Campbell, however, a man of respectable standing among them, enlightened and well versed in the Scriptures, keeps meetings among them and preaches the pure gospel to them. He was very happy to learn that a few Bibles in his tongue might be had of the Kent Auxiliary Bible Society, and requested Brother Luckenbach to procure at least one for him, which the latter cheerfully engaged to do.

7th. Notice having been given to the Indian brethren and sisters, that within a few days the Indian corn of their teachers should be reaped, and several pounds of powder and lead having been distributed among the hunters, which they shared among themselves, early on the 9th, thirty-nine persons went out upon the chase, all in a body, and on the 11th returned home, all in one row, heavy laden with meat and very happy, that at this time they had been so fortunate as to kill eleven deer in so short a time, which once again furnished the whole of them with a good repast on venison.

10th. Mr. Homes, a Methodist minister, called to see us, on his return from Grand river. He conversed with us on a variety of subjects, relative to the spread of the gospel in Christian and heathen countries, and offered to co operate with us in procuring the enactment of a law by the government of Upper Canada, to prevent the pernicious sale of whiskey to the Indians. We thanked him for his offer, and told him,

we would embrace it with pleasure in case we resolved to apply to government for this purpose. Mr. Homes resided about thirty miles down the river, where he regularly superintends a congregation and a school of twenty five pupils. His ministry is greatly blest among the people of his charge. On taking leave, he with his fellow-traveller, Mr. Newkirch, a class leader or exhorter, sang a few verses, and kneeling down, offered up a prayer, commending us and our mission to the powerful protection and continued loving-kindness of our Lord.

14th. To-day, Renatus, who had been excluded from the church, came to Brother Luckenbach, and related, how his late severe illness had brought him to reflect on and sorrow for his lost condition and sinful course of life; that now he was fully determined to avoid all intercourse with sin, and to strive with his whole heart, by the help of God, to lead a better life. He finally requested permission again to attend the meetings, which was cheerfully granted to him.

It having continued to rain almost incessantly for several days, our people could not begin to reap our corn before the 16th, when, in the greatest order, the Indian brethren broke it from the stalks on the field and the sisters carried it home, according to a custom peculiar to them, in baskets, suspended from the forehead by straps. On the whole we got a very plentiful crop this year, reaping, according to a moderate calculation, one hundred and fifty bushels of Indian corn from five acres. Our people finished the work in two days, and we could not but admire their readiness and cheerfulness, knowing they were not naturally inclined to work with great despatch. On such occasions, meat, potatoes, and cabbage are boiled together in five or six large brass kettles, and distributed by the female chapel servants. This repast affords a great treat to the whole Indian congregation, even to the children receiving their share of it, because at such seasons, their mothers cannot cook separate dinners for them.

23d. Tobias and his youngest son, left this for Malden or Amherstburg, to fetch his presents himself, having reason to believe, he would not be exposed to so many temptations to drink, as when going with the whole company, who once a year repair thither for this purpose. We gave him a letter for Mr. George Ironsides, the agent for Indian affairs, and wished him the blessing of the Lord and his protection against every temptation.

31. Tobias and his son returned home from Malden in safety. He brought a letter from the agent there, desiring all the inhabitants of our village, to bring their presents as soon as possible. We rejoiced with Tobias, that the Lord had enabled him faithfully to abide by his determination, so that he happily escaped the temptation for drinking. At Malden he met one of his old acquaintances, who wished to persuade him to drink, saying: "Come drink with me! Why, formerly you liked whiskey as much as myself!" Tobias replied: "That's all true; but I have now quitted it, and am come hither with a determination, not to give way to it, having made this promise to my teachers; who advised me, not to drink a drop. I wish to fulfill this promise, because I should

sensible people, who wished to get at the truth, came unobeyed to the Brethren's meetings, and finding there the very reverse of what they had heard, they even joined their communion. The adversaries having failed in this clumsy and shameful project, a year or two after attempted to obtain their aim in a different way. They pretended to be desirous of forming an union with the Brethren's church, and proposed for this purpose, to hold a conference with them, at the university at Prague: but this attempt was also frustrated. However, in 1481, they prevailed upon the king of Hungary, Matthew, who after Podiebrad's death, had taken possession of Moravia, to banish the Brethren from that province. Many emigrated, through Hungary and Transylvania, into Moldavia; but as soon as the troubles in Moravia ceased, most of them returned to their native country.

During the war then prevailing in Moravia, the Brethren remained undisturbed; but now a schism arose among themselves. For, as some held a doctrine, afterwards adopted by the Anabaptists, that no Christian with a good conscience could be a magistrate, or bear arms, these few wrong-headed people began to accuse the other party, and the whole church of the Brethren, of maintaining, that it was lawful to defend their religion by force of arms. The adversaries immediately availed themselves of this insinuation, and persuaded the king, that he ought to extirpate so dangerous a people, who meant to renew the disturbances occasioned by the Taborites. The king, however, was again pacified by an humble and energetic memorial, delivered to him by the Brethren. He decreed, about the end of 1503, that the Brethren should send some of their chief ministers to Prague, to hold a conference with the professors, and the Calixtine Consistory. Though fears were entertained, that some plot was in agitation, the Brethren thought it their duty, both to obey the king's command, and likewise publicly to defend their just cause. Several ministers and wardens, possessed of good talents, and a firm resolution even to suffer martyrdom for Christ's sake, were found willing to undertake the commission, and having been commended to the prayers of all the congregations, set out for Prague. It appears from a truly apostolic letter, written by Baron von Postupitz, to one of these deputies, that they were not unacquainted with the dangers they might meet. He writes—"It is indeed implanted into our very nature to love life, but you, my dear Brother, have been enlightened by God to know, that your life is hid with Christ in God; and if you would attain to that life, you must die with Christ. You know in whom you have believed, and that he is able to keep that which you have committed unto him, unto his day. Be strong, therefore, in the Lord, and in the power of his might, that you may fight the good fight, and receive the crown of life. What the nature of this fight is, I need not tell you, but yet it may be profitable to remind you of what you even know already: therefore, my Brother, stand fast in the Lord. We have indeed, as far as human means will reach, taken such steps as prudence dictated, to secure your safety, and we shall not fail to do every thing for you in future. But in case the fury of the enemy should prevail, and it should please God to glorify

the name of his Son by your death, prepare yourself to meet it, and say: 'The Lord has given us this mortal life; the Lord take it again, as seemeth good unto him.' Farewell, dear Brother! Given on the day of St. Stephen, the first martyr.

"December 26, 1503."

It again pleased God, on this occasion, to deliver the Brethren from all their fears. On the day appointed for the conference, the Rector of the University of Prague, who was their most bitter enemy, died; and the rest of them, not venturing to sustain a dispute with the Brethren, but fearing to be confounded before the inhabitants, who were assembled in great crowds, thought proper to put off the conference, and to dismiss the Brethren with apparent kindness.

However, three years after, their enemies succeeded in prevailing upon the good king, Wladislas, by means of the queen, whom they threatened with a miscarriage, in case of refusal, to sign a new and severe edict against them. It is said that the king, finding himself hard pressed, retired into his chamber, kneeled down and prayed to God to forgive him, and to defeat this bloody plot formed against innocent people. His prayers were heard. The queen died in child-bed, and the edict was never put in force.

The blood-thirsty persecutors now attempted to compel the States, at the diet of 1508, to adopt the said edict as a standing law of the realm: but many protesting against it, it was rejected for this time also. At the diet in 1510 they however succeeded, by all manner of subtilty, and especially by the influence of the High Chancellor Kollowrath and his party, to get it entered as a statute on the register. But the death of this man, and that of some other ill-disposed people, happening in succession, had such an effect upon the rest, that they did not venture to lay hands upon the Brethren. The High Chancellor, on his passage home, calling at Baron von Coldiz's house, related to him during dinner, with great joy, what had been unanimously agreed and resolved upon at the diet, against the Brethren; and turning to his servant, who was a member of the Brethren's church, said; "Well, Simon, what do you say to it?" The servant modestly replied—"Not *all* have agreed, my lord!" Upon which the Chancellor, in great wrath, commanded the servant to declare, who were the traitors, that dare to oppose the will of the States. Simon, lifting up his hand, boldly replied, "There is One dwelling above, and, if He has not agreed to your council, it will come to nought." Enraged at this reply, the Chancellor with a dreadful oath, striking his hand against the table, exclaimed—"You villain, you shall suffer with the rest, or may I never reach home in safety." On the journey he was seized with an inflammation in his legs, of which he died in a few days.

His friend, the Hungarian archbishop, Bosek, a great enemy of the Brethren, in getting out of his carriage on the road, received a wound, which in a short time put an end to his life. The sudden death of these two most powerful enemies of the Brethren, alarmed the rest; and the common people even used proverbially to say; "Whoever is weary of life, let him attack the Brethren." The persecution, therefore, was

not like to grieve the Saviour and my teachers; my desire is to return home with a light and cheerful heart." The other then suffered him to depart in peace.

The confessions of the communicants, who were spoke with individually in these days, were, on the whole a matter of rejoicing to us; yet here and there some differences appeared, which however were happily laid aside, except in the case of two communicant sisters, who being indisposed to a mutual reconciliation, were not permitted to approach the Lord's table. One sister said: "I might have many things to mar my peace, if I chose to admit them into my heart; but knowing by repeated experience, that such things only bring on discontent and hinder me from enjoying the Saviour's love, I immediately pray to Him, that He would put far from me, whatever might prove a hurt to me. In this manner I happily effected my escape, without casting reproach upon the gospel, although I often hear a great deal of talk about me, which is not true."

Another sister said: "Some days ago, I was very much offended at my husband and had already concluded to leave his house, for having told me, that henceforth I might follow my own inclination, live to my own pleasure, and do what I liked. But calling to mind, that I was a communicant sister, and that my husband had not yet been advanced to this privilege, and that therefore so much could not be expected from him, because he was still poor in his heart, I was ashamed of my hasty and selfish temper, and that I was so easily offended at him; and when lately he returned from the chase, I was enabled to receive him with open arms."

November 6th. In a meeting, which all the inhabitants of New Fairfield had been invited to attend, Brother Luckenbach addressed them on the subject of their intended journey to Malden, and begged them, every where so to conduct themselves, as to honour and glorify the Saviour, that the name of God might not be blasphemed on account of their ill behaviour, both among their own countrymen and the white people; whereupon all kneeling, they were recommended in prayer to the gracious guidance and protection of our Lord. Several Indian brethren and sisters then set off on foot for Malden.

8th and 9th. All those that went by water, set out on their journey in eleven canoes, notwithstanding the cold and rainy weather, so that we were much concerned for several sick children in the company, how they would endure the hardships. The parents of these children were compelled to go from necessity, and want of clothes for the winter, to themselves and their offspring; because those only receive presents that appear at Malden in person.

9th. The wives of two chiefs of the Sack nation, who, as stated above, were gone to York, called at our house, on their return home. Sister Luckenbach gave them some bread and potatoes, at which they seemed much delighted. Not being able to converse with them, they made us understand by signs, that the elder chief had murdered his brother not far from here, which was confirmed by the testimony of our people, who could understand them more readily. The murderer is

said to have pleaded the necessity of self-defence, by way of palliation, because the deceased had sought his life; for which reason also, he had taken his scalp with him in order to produce it before his nation, by way of justification towards his relations, who might revenge the murder on him. Murders are said to be very common among this savage nation, one man often taking the life of another, merely to obtain his gun.

(TO BE CONTINUED.)

SELECTIONS

From the Records of the United Brethren's Church.

No. VII.

Vain Attempts to raise a Persecution against the Brethren.

THE enemies of the Brethren did not fail to exert all their influence with Wladislas, who was of a mild and benevolent disposition, to make him persecute the Brethren, even from his first entrance upon the government. But the Brethren drew up a moving petition, craving safety and protection, which the king generously granted. Their enemies now endeavoured to stir up the people against them, and thus to force the king to persecute. In order to accomplish this, they suborned, in the year 1476, a loose fellow, who gave out, that he had been an Elder in the Brethren's church, but had withdrawn from them, from distress of mind and a burdened conscience; and now, as proof of the sincerity of his conversion, was ready to make public their blasphemous and nefarious practices. He was exhibited in the churches, both in towns and villages, great crowds of people flocking to see him; when, in the habit of a penitent, and with a wonderful affectation of sanctity, he gave an account of the pretended errors and abominations of the Brethren, and recommended himself to the intercession of all pious Christians, warning them against all communication with such heretics. To places, which this man could not visit, depositions were sent, signed by a number of witnesses, which were read in the pulpits, accompanied by warning exhortations from the most eminent among the Romish clergy. Now no apologies, published by the Brethren, met with the smallest credit; and they expected the most furious attack to be made upon them by the populace, when suddenly their enemies were confounded in their schemes. The false witness, tired of being thus dragged about to play off the hypocritical farce, and perhaps even reproved in his own conscience, at length confessed, that he had been suborned and kept in pay to invent and publish accusations against the Brethren. It pleased God even to cause this stratagem to turn out more to the advantage than the detriment of the Brethren, for many

faith. And if I, and you, and my sisters, are not born again, none of us will enter the kingdom of heaven." My mother was terrified, and forbade me with threats, ever to say the like again. This still more augmented my distress. Fear and bashfulness prevented me from seeking advice with men, and believing that the most wicked *adult* sinners only could be brought under such painful convictions, on account of their sins, the idea often occurred to me, whether God had not perhaps created me to be a vessel of wrath, unto damnation. If in this case I should disclose my miserable condition to any person, I feared I should too soon become an abomination to other people. Oft did I sorrowfully sigh and wish, that God had rather created me an irrational being; then I should at least not have had to expect so heavy a judgment, as we read of in His word. This led me to try a still more unfortunate expedient, by endeavouring to chase away my troubles with cursing and blaspheming. In this I succeeded for a short time; but to this very day I am filled with the deepest grief at the remembrance of these things. A woman, who was shocked at the language I made use of, gave me a serious reproof, which brought me to the most earnest reflections on my conduct. In my distress I now turned to Jesus Christ my Lord, and besought Him, for His blood's sake, to have mercy on me; and He who calls the weary and heavy laden to Himself, in order to give them rest, gave me this assurance on my prayer: "*I will not leave thee nor forsake thee!*" Hereby I was indeed powerfully comforted, and could lay a claim to the grace and love of Jesus; but fresh doubts and disgusting thoughts arose in my mind. This in particular grieved me, on my entrance upon my eleventh year, that God had not taken me out of this world in my infancy; for then I fancied He would perhaps have ascribed my sins to my childish ignorance. Not long after I grew dangerously ill, and both myself and others thought I should die. I was enabled to unbosom all the trouble of my soul, as a child, to the Lord Jesus, and He gave me such a perfect assurance of the forgiveness of my sins, that life and happiness pervaded my whole heart, and I desired nothing so much as to go home to Him.

On my recovery I felt considerably more cheerful; and a revival happening about this time among some of my messmates, we built ourselves a hut by the walls of the city and there daily kept our meetings for social worship. On these occasions we made use of the Bible; each one noted those passages that were not clear to him, and requested others to explain them to him. Every time there was a happy sensation of the Divine presence felt among us, and even the patrolling sentries, who had to pass there, listened to us and were edified.

In this truly happy course I remained amid many prayers and aspirations for greater steadfastness, till towards the close of my twelfth year, when I was taken with several other children into the daily instruction, preparatory for the Holy Communion. But being peculiarly beloved by many, and above all, by the schoolmaster, and both the ministers, because they observed that a good work was progressing in my heart, this excited my self-complacency more than ever, and I began to delight myself in my own attainments. This made me grow so insensible to

the doctrines of the gospel, which had hitherto afforded my heart a full fruition, that on this account I felt heartily disgusted with myself at my confirmation. I therefore prayed to Jesus to impart to me the disposition of a truly penitent sinner, and thereby to prepare me for a worthy participation of the Holy Sacrament. I then partook of it, with trembling indeed, but also with profit, under a lively sense of my poverty, in humble reliance on the mercy of Jesus Christ.

Soon after I was put apprentice to a tailor. This change of condition might have proved very prejudicial to my soul's interest, because, by my aptness to learn and my good behaviour, I engaged the affections of every one. I was however afflicted with bodily complaints, and by reason of them, often became troublesome to my friends; but as for myself these things had a tendency, to keep me humble. Often did I pray to God, on my knees, to deliver me from these infirmities, and grounded my plea, in this instance too, on the promise He had given me, that He would not leave me nor forsake me. My faith in Him was then not seldom put to a severe trial; for it often happened, that on the very day I had most earnestly prayed to be screened against a returning attack of the disorder, that my prayer was not answered. This often brought the idea again to my mind, that I must needs be a vessel of God's wrath from my very birth. If then I resolved, never more to call upon Him, something would say in my heart: "But you are notwithstanding dependant upon Him. He still abideth just in all His dealings and you remain a sinner; only continue in prayer, till His hour strikes for relieving you." And thus I resumed fresh courage to trust in Him, whatever might prove the result finally. All along indeed, to be saved, was the chief concern of my heart, and that I might receive the assurance of it, formed the principal subject of my prayer to the Lord.

On a certain occasion He actually gave me the desired assurance, and it was as though He said to me: "You shall not only be assured of *your* salvation in this world, but you shall in addition thereto, inform many other souls how they may obtain theirs." This very much rejoiced me, and I thought if I were but favoured with *this* grace, that if I might, during my travels, proclaim to beggars in the street, who never had entered a Church, Jesus as their Saviour, I should gratefully embrace the opportunity. My design further was, to make a minute inquiry at all such places, where I would sojourn as a stranger, whether there were not such congregations of believers in existence as in the apostolic age, and to endeavour to become a member of the same, in order then, if possible, under their direction, to go in quest of heathen and to preach the gospel to them.

During the six years that I lived with my master, we always had some awakened journeymen in the house. I took them to be children of God, and much desired the favour of being permitted to go to their meetings, but took it for granted, that they would not admit boys and such sinful creatures in general, as myself. Indeed, I never heard a word from them, by which I could know, what was the ground of their hope, and in what the regeneration of their hearts consisted. Yet I

not general. Only in some places, the Brethren were obliged to conceal their teachers; and in others, a few faithful confessors of the truth suffered martyrdom. A nobleman in his own town, Bor, condemned six Brethren from the village of Anjest to the flames. They went cheerfully to the place of execution, and declared that they died in the faith of Jesus Christ, their Saviour, who was the only propitiation for the sins of the world, and the only hope of all true believers. The judge, wishing to show mercy to one of them, called Nicholas, offered him a whole year to consider of a recantation. Nicholas, after a short pause, replied, that as, after a year's respite, he could as little think of denying the true faith as now, he would rather choose to die with his beloved Brethren than a year hence by himself, and thus joyfully accompanied them to the stake.

BIOGRAPHY

OF BROTHER ANTHONY RUDOLPHI.

(WRITTEN BY HIMSELF. TRANSLATED FROM THE GERMAN.)

I was born February 2, 1755, at Stendal in the province of Altmark. My father entered the army in 1756, as a Prussian soldier, and four years after he finished his course in Bohemia, his native country. My sisters and myself received from my mother, according to her views of the subject, an education inculcating the fear of God, but rather in a strict way. She endeavoured as much as lay in her power to guard us against all seductive intercourse with other children; for which reason also, she would engage us in some useful employment during the leisure hours from school. She was the more concerned that I, in particular, might grow in the fear and love of God, as she was often encouraged by the most affectionate letters from my father, to direct her attention most particularly to this object; he, every time, sent as much money as he could spare to pay for my education. Accordingly, as early as my fourth year, I received daily instruction at school. I very soon committed to memory many texts, hymns, and sometimes greater portions of the Old and New Testament, which treat of the love of Jesus to mankind, and of his sufferings and death. They made such a deep impression on my soul, that they not only engaged my mind at my daily, morning, and evening prayers, but I also began to explain the import of these texts, in the way that I apprehended and enjoyed them, to my brothers and sisters, and to other children. While thus engaged, we were often overpowered in such a manner, by a happy sensation of the presence of God, that my mother while shedding tears abundantly, would fold her hands and exclaim: "Thanks be unto Thee, my dear Saviour, that Thou art now making amends to me, by my children, for what, during my infancy, I was compelled to forego of the benefits of school instruction." In my seventh year I

became so concerned about the loss of my soul's salvation on account of a lie, which I esteemed equal to perjury, that for near three months I spent the half of my time in praying and weeping. This sin appeared to me too heinous, to reveal to my mother, who fretted a great deal on my account. At last I was pacified about it, while at prayer on my knees, and I was then enabled to continue my course with a child-like cheerfulness.

Mr. Pahl, a pious teacher from Berlin, being stationed among us about this time, who deeply interested himself in the religious welfare of the children, I could not represent to myself any thing in the world more agreeable, than his instructions; for daily a powerful sensation of the Saviour's presence was felt among us.

In my ninth year, my mother suffered herself to be prevailed upon, to hire me out to a farmer for six months, whose cattle I had to tend. With fear and trembling I here, for the first time, discovered with my own eyes and ears, both in old and young people, what is called a wicked world, and I sensibly felt the want of heart-cheering instruction at school. I wept and prayed daily to God that He would give my mother and my sisters no rest, until they would come and fetch me home; and not seeing a present answer to my prayers, I begged God most fervently, that if my mother's heart could not otherwise be induced to it, He would cause some accident or other to befall me, that I might be released. He, in mercy, granted my petition; for that same day I broke my arm, by falling from a horse. My sister had such a sure presentiment of this accident, that she prevailed upon my mother, with many tears, to set out immediately to see me. On beholding me surrounded with a variety of afflictions, she cried out aloud: "I have sinned against God, that I parted with you! Pray to Him to forgive me and come home with me."

As soon as I was in some measure restored, I renewed my visits to the school. But now also my natural depravity began to wear a more formidable appearance. This terrified me; for I felt not only my own innate sinfulness, but likewise witnessed many offensive examples, which had a pernicious influence on my mind. Every one believing me to be a pious innocent child, they considered themselves at liberty to do any thing in my presence. I was also very unfortunate in abusing the use of the Bible, the reading of which had so far proved a blessing to me, in a way of gratifying my sinful curiosity, and at the same time I fell into transgressions, which for many years after, drew bitter tears from my eyes. Still, however, my faithful Saviour, whom indeed I did not yet know, mercifully went in quest of me and brought me by His sweet discourse on the new birth, into a godly sorrow on account of my sins; when often, even in the presence of others, I gave free vent to my tears. My mother, to whom I had to confess the occasion of my sorrow, was afraid I should become deranged; she exhorted me to banish such disquieting thoughts from my mind; to pray frequently; and to let *that* faith be my support, in which my ancestors had departed this life. I replied: "Their faith I am a stranger to, and *their* hope does not help me in any thing; but this I know, that I lack *saving*

took notice, that they often wept in secret, and their tears appeared to me, as precious as costly pearls.

In 1770, I became a journeyman. Shortly before this time, the Saviour delivered me from the abovementioned bodily complaint; on which account many sympathizing friends rejoiced with me. The great dearth and famine commencing about this time in Germany, and I being still of a very low stature, I resolved to stay several years more with my master. Innate corruptions of every kind began at that time make a powerful stir in my heart, and the love to sin, often created this desire in my bosom: "Oh that there were no God, who will judge mankind at the last day! Heaven's joys I would readily forego, if I could but escape damnation in the pursuits of sin;" for I was fully convinced by His word and Spirit that such would be its consequences. I therefore resolved once and again to lead a religious life, but never succeeded in it, to any great extent, because the love of sin soon gained the ascendancy again. My faithful Shepherd, however, still followed me, and where temptations and opportunities for the commission of sin presented themselves, there He restrained me by the invisible hand of His grace. Instead of thanking Him in duty for this favour, I often felt angry about it. Unhappy counsellors and seducers suggested, that I should boldly trample on this inward anxiety, when about to commit sin, and then I should soon obtain liberty to sin. But in this danger too, the Saviour fulfilled His promise to me: "I will not leave thee nor forsake thee!"

One Sunday evening I related to my companion, what I had heard in the Rev. Mr. Silberschlag's sermon. He began to weep and could not cease from it a great while. On asking him the reason, he replied, that the Superintendent-general, the Rev. Mr. Werkentin, had preached from that text: "*Lo! all these things worketh God two or three times with man, to bring back his soul from perdition.*" (See Luther's German version of Job, 33. xxix, xxx.) "This," continued he, "God has already done *twice* to me in vain. To-day He is doing it the *third* time! If I trifle it away again, there will be no salvation for me." On inquiring of him, how a person felt under such convictions? he replied: "at such a season, the powerful texts of Scripture, and the sweet hymns you have learnt, appear so clear and intelligible and so new, as though you heard them for the first time; indeed you feel, as though you were just awaking from sleep." Both of us then held our peace, and I sighed in my heart: "Lord Jesus! if ordinarily Thou doest thus but two or three times, then hast Thou favoured me, one of the greatest of sinners pre-eminently; for such seasons I have already frequently had. But as I would fain resist Thee no longer, I pray Thee to have mercy on me, and Thyself to lead me in the way to salvation. From this time henceforth, I surrender myself unto Thee with soul and body, to be Thy property throughout my future life; but do Thou Thyself take me into Thy faithful keeping." I felt very much comforted during prayer. The ensuing evening I went to a pious woman and related to her, what had taken place in my heart. She exhorted me to be instant

in prayer, and soon after introduced me to her society, to the meetings of which I thus gained admittance. Two leaders of this society, (one of them my guardian) some time after had a special conversation with me, in which they advised me to intreat God diligently to bring me to a true and thorough knowledge my sins, without which, I could not possibly attain to the happy fruition of His grace. I did so, not only by day, but even set apart several nights for this purpose, but did not get to enjoy the comfortable feeling of the peace of God, and my poor heart remained full of distress and anxiety.

This distress induced me to discover the concern of my heart and my longing after rest to my soul, to a single man, whom I judged to be a child of God, on account of his cheerful look, and to request an interest in his prayers. He advised me, to turn to the dear Saviour, with all my corruptions, who received sinners of every description, and would not even spurn from Him, the very worst, because He had sacrificed His blood for the salvation of all. This was heart cheering news for me. He then went with me into the house of a married couple, who were in connexion with the Brethren's church, where a separate room was allotted to the single Brethren. I found eight of the latter assembled, who were edifying themselves by singing. They received me affectionately, and related to my comfort what great grace the dear Saviour had vouchsafed to them. The happy sensation which pervaded my heart on that day, I shall not forget, as long as live. To my great joy I also received permission to attend their public meetings on Sunday.

Some time after, I discovered the state of my mind more fully to several Brethren, who paid particularly attention to me, and I also asked leave to frequent the weekly meetings. They advised me to visit Brother Nantikow, at that time labourer of the Brethren's society there, and to disclose to him the whole state of my heart, then I would without doubt also receive permission to attend the meetings. Imagining, however, that in this united society there could not possibly be one, as sinful and depraved as myself, and that they would refuse me their fellowship, if I appeared before them in my true condition, I did not visit the abovementioned Brother, and thought within myself: "I will be very well satisfied, if I may be but the least among them." I therefore fed during the week, on those comforts and joys which I reaped from the meetings on Sunday.

Having resolved in May, 1773, to visit Brunswick on my travels, and having understood, that there were awakened souls there too, who were in fellowship with the Brethren's church, I requested Brother Nantikow to give me a letter of recommendation to them. But he replied: "My friend! I can't do that; but if you are concerned for your soul's salvation, the Saviour will doubtless introduce you again to some of God's children; and in case you should come to the Brethren at Brunswick, salute them in my name." On the following morning, previous to leaving my parental roof, I commended myself on my knees in prayer, to the gracious direction of my Lord, and to His protection

against all seduction and deviation from Him. I then felt Him to be eminently present with me. My mother, who had secretly overheard my prayer at the door, said: "My son! now I will not accompany you; you have a better guide! Go, whithersoever He leads you, and never think of returning to your native country, or to look for your patrimony; you will not even in temporals, lack any good thing." I then took my last leave of her with tears. From that time, in particular, I made the salvation of my dearly beloved mother's soul, a subject of my fervent and frequent prayers to the Saviour, till I was informed by letter in 1778, that she was happily departed as a pardoned sinner, trusting to the grace of Jesus Christ. Immediately on my arrival at Brunswick, I went in quest of the Brethren, and found them just assembled to together. The first question a Brother put to me was this: "Whether I had truly obtained grace in the blood of Jesus Christ? With fear and trembling and many tears, I replied: "I would fain be assured of my salvation; that is my daily prayer to my dear Saviour." Another, to whom the former conducted me, asked me: "Whether I had received an earnest from *that* Lord, whom I had now promised to serve? if I had not, I would not remain faithful to Him." By reason of my great bashfulness and spiritual poverty, I regarded myself, in this city, as an orphan child, and prayed to the dear Saviour incessantly, that He would not withdraw His gracious hand from me. At the same I thanked Him cordially, that the Brethren, although I did not feel free, fully to unbosom myself to them, did not spurn me from them. Two months after, one of them addressed me very affectionately, as follows: "My Brother! I pity you, since you do not find among us the proper food which your soul craves; we are too far advanced and too old for you. Take leave of your master and go to Hanover; there you will be properly taken care of." This advice I took as though it proceeded from the Saviour's lips, and directly, on my arrival at Hanover, found what I needed; for the late Brother Meininger received me with such cordial affection, that it deeply affected and encouraged me. On the whole, I am very much indebted to this Brother, for the love, patience, and fidelity he evinced towards me; for when the Spirit of God discovered to me yet more fully, my deep depravity in soul and body, the said Brother, as well as the rest of the Brethren, had to be satisfied during the first quarter of a year, with my tears instead of words. At the same time he patiently bore with my infirmities so long, till in the language of the Psalmist, soul and body were ready to pine away. At last the Lord made me open-hearted, that I could unfold all my spiritual distress to Brother Meininger, which profited me immensely for my whole future course. He not only encouraged me in the most affectionate manner to go to the Saviour, in these words:

"Might you His loving heart but see,
And know His bowels of compassion;
To sinners straying carelessly,
Or such as mourning seek salvation, &c."

but the Saviour manifested himself in so gracious and comfortable a manner to my heart, that from that time, I could call Him *my* Saviour: He also aided me in escaping from my accustomed troublesome course to a more evangelical and contented way. Now, also, I received the first thorough information concerning the Brethren's church, and I rejoiced heartily, that to this day there still existed such congregations of Jesus, as I had, during my infancy, often longed to behold. Here to my great joy, I also became acquainted with many Brethren and Sisters, who were travelling to their respective missionary stations.

In the spring of 1774, while reading the text for the day: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84. x. I obtained a firm conviction of my destination for the Brethren's church. I went that same day to Brother Meininger and asked him, whether they also received such people into the congregation, who could not yet with confidence say of themselves, that they would suffer neither height nor depth to separate them from the dear Saviour, but who, notwithstanding, had a heartfelt desire to become His property unreservedly. He replied: "the Brethren's congregations consist of such poor hearts, and if any among them pretend to greater strength, we only call his fidelity and perseverance the more in question." I then related to him, how the desire to become a member of the Brethren's church had originated with me. He congratulated me upon it and said; "I long since thought that to be your destiny."

Casual circumstances deferred my departure from Hanover for a whole year, and thereby it fell to my lot, to wait upon the above excellent servant of Jesus, whom I shall never forget, in his painful illness, during the last thirteen weeks of his life. Immediately after his interment, I set out for Barby, where, during a stay of ten days, I visited the members of the Elders' Conference of the Unity, and freely conversed with them on the concerns of my soul, much to my benefit. Neither here nor at Gnadau did I receive permission to stay, I therefore pursued my journey to Herrnhut. During the six days I spent on my way thither, I uninterruptedly enjoyed a happy season in communion with the friend of my soul. Agreeably to the desire cherished in my youth, I had by the way, the first opportunity to declare to poor beggars and peasants, and likewise to several inn-keepers, with a warm heart, the love of my Saviour to us poor sinners, which exceeds all comprehension. I arrived at Herrnhut on Ascension-day, 1775. This city of God daily appeared to me more venerable when I called to mind, how many prayers had been offered up, and how many tears had been shed before the Lord at this place, for upwards of fifty years. On this account I considered it a sacred spot; yet, to my regret I received no permission to stay here. The Superiors advised me, to take it into mature consideration, whether I had not rather sojourn a few years longer among strangers and then settle, say at Berlin, where I also might join the Brethren and live to the Saviour's glory. But on learning from me, that I did not trust myself to get along through

the world, and that I was convinced of my destination to the Brethren's church, they wrote to several other congregations in my behalf, but from these also I received negative answers. At last I was proposed for Sarepta, and I received permission to move into this poor congregation, that had only latterly been pillaged. Having submitted myself without exception to the Saviour's gracious leading, I indeed acceded to the proposal, yet with much fear, and immediately started for Barby, where I was joined by several other Brethren and sisters as fellow travellers. Two days previous to our departure, we had an interview with the Elders' Conference of the Unity. The following day we were favoured with being present at two sessions of the Synod of the Brethren's church held that time, and during the last session the whole Synod called upon the Saviour to bless us. Our company consisting of seven persons, then set out on their journey, which was successfully performed, and on the 25th October, we arrived at Sarepta.

At this place my dear Saviour entered with me, upon a new course of lectures, which I little expected. I had desired and had hoped, from my very first entrance into this congregation, to have led a happy life in the fruition of His grace; but the feeling of my sinful corruptions prevented this, for it now became more painful than ever. At first I considered it a favour, and that the Saviour intended by it, to ground me more on the merits of His blood and death. But as He did not impart to me the certain assurance of His grace in such a manner, and at such a time as I had prayed for, and as I had inferred from many biographies of saints it must be, I got on a dark and tedious course; the more so, because I would not discover the state of my heart to my labourer, nor to any of the other Brethren, for fear I might be lulled by human comfort, into a false security. I not only began to doubt ever having received any communications of the Saviour's grace, but finally even questioned my call to the Brethren's church, and thought if I were to remain any longer among them as a spurious member, that had got in by stealth, the Saviour would at last even call the congregation to an account for it. I once replied to my dear choir-labourer, who sought to condole with me: "Rather spit in my face; that will only be what I deserve." When my distress had risen to the highest pitch, Brother Fries was deputed by the Unity's Elders' Conference to Sarepta, on a visitation, in autumn of 1776. On conversing with me, he got me to say all that, what I thought I dared inform no man of. He directed me with all my sins and misery to the Saviour. I followed his advice, and for a short time felt easier. But not having opened to him the chief source of my grief, my heart became, day and night, still more oppressed, and my eyes were as fountains of tears. I had him requested to speak once more with me, to which he immediately assented; and having listened to my whole tale, he gave me very comforting information on every subject, and assured me, in the name of Jesus Christ, that all I had told him, ought not to prevent my bold approach to the throne of grace, and to drink in the comfort of forgiveness. I felt like a newborn soul—repaired to my closet, and was going to specify once more to my dear Saviour, what had oppressed my mind, in order to solicit

him, to seal my pardon; but I found no more of it, and I could do nothing but thank and praise Him. My heart felt happy amid a deep sense of shame and contrition. At the same time I thought I would be well satisfied, if even I should not shortly be admitted to the privileges of the church. Instead of that, I unexpectedly had the favour, September 1st, of being received into the church. Soon after I again got on a fearful course, because the continued feeling of my depravity was a mystery to me and I wished to be entirely clear of it. On the choir-festival of the single Brethren, I was favoured to participate of the body and blood of our Lord for the first time with the congregation. Hereby I thought every sinful emotion would be buried into the death of Jesus, and expected to feel on this occasion, a supereminently comfortable sensation of the Saviour's grace; yet this was not the case. At one time telling my distress to the Brother John Nitschman, he eyed me with love and pity, and said: "My dear child! don't despair on that account, but only cleave with all your misery to the Saviour. Should it please Him to let you arrive at my age, you will know still more from experience, how wretchedly depraved a poor sinner is!"

Oft as I reflected, in how much I was become more like my dear Saviour in soul and body, I painfully felt, that scarcely a beginning was yet made. But when I was led to think of the boundless love, patience, and forbearance of the Saviour towards a poor human being, I yet had to confess, that I had mercifully received my share of it. In 1775, the greatness of His patience appeared peculiarly precious to me, wherefore I could say, with a heart bowed down with gratitude: "Blessed be God! that I am a sinner, and that my dear Saviour is such a friend of sinners." I could regard myself as His property and He bound me more and more unto Himself with cords of love. At the same time he gradually increased my desire to declare His great love to sinners, to my fellow-mortals; and at the commencement of 1790, he accounted me worthy to be appointed a labourer in his vineyard among the religious people of the German colonies on the Wolga; for which purpose I entered the married state that year, with the widowed sister, Catharine Magdalen Peters, by maiden-name Lohrer, with whom I spent nearly ten happy years. This union the Saviour blest with seven children, six of whom, however, he took unto himself at a tender age. The eldest son is yet living.

August 13, 1799, my dear wife died happily, in childbed, and I then for one year and three months enjoyed a very sabbatic season, in communion with my dearest Saviour. The year ensuing I entered the married state a second time, with the single sister Philippina Catharine Trabant.

On taking a retrospective view of the first fifteen years of my stay at Sarepta, I am amazed at the grace, patience, and mercy of my God and Saviour, with which He has borne and kept with Himself, always grounding me more firmly on His all-atoning bloody death. The love and patience too, with which the members of this congregation have borne me, bows and humbles me. Again, when I consider how far the dear Saviour has, now going on twelve years, been able to attain his

gracious purposes with me in this place, and in how much I lived to His joy and the glory of His name, I sink down with shame and contrition at his feet, saying: "Thy mercy's so great, I am lost in amaze; Thy love and forbearance all thoughts far surpass." And I assure every body, that "over my happiness, I can never rejoice but with a blushing face; for it is a mere mercy, and remains a wonder of Christ's long suffering." At the same time I rejoice to think that I am approaching a blissful eternity with a child-like desire, where I shall personally behold the friend of my soul, who captivated my heart in youth and rivetted it to Himself, and where I shall be able to thank Him for my grace-election.

Thus far our late Brother's own account, written in 1801. The Rev. Mr. Huber of Catharinestadt, the usual abode of our Brother while labouring among the pious in those parts, has added what follows:

With his second consort he lived sixteen years happily united, and had by her five daughters and two sons. One of these sons entered eternity before him.

He possessed a peculiar gift, as well to gain access to and address the hearts of individuals, as also to preach to society members, his sermons being remarkable for the experience, simplicity, power, and unction they manifested. His labours were not without a visible blessing. He was in the strictest sense of the word, a faithful Brother, pious, industrious, and active unto his life's end. Also by his attainments in the science of medicine, which he had acquired by his own industry, he served the sick in those parts with insight and assiduity.

For a twelvemonth back, he grew very infirm, yet he still continued active. He often feared he would prove troublesome to others on a lingering sick-bed at last. But the Lord put him and us to the blush. In joyful expectation he looked forward to the hour of his dissolution, and his presence conveyed happiness to all around him. The state of his soul became apparent from his prayer, faith and love to *Him*, whom in the dust he humbly worshipped, for having atoned for and pardoned his sins, and on whom he confidentially rested his hopes. With the affection of a child, he cheerfully received and dismissed every visitor. With heartfelt acknowledgment and gratitude he enjoyed the faithful services of his wife, who nursed him patiently and cheerfully. After many a trying hour, full of hope, he yielded his spirit into the hands of his Redeemer, on the 2d of September, 1816, aged 61 years and seven months.

GRACEHAM.

On Sunday, October 27, 1822, *the New Church* of the United Brethren's congregation at *Graceham*, in the State of Maryland, the cornerstone of which had been previously laid on the 19th of May, *was solemnly dedicated to the worship of the Triune God*. After a short introductory address and fervent prayer by the stated pastor of the congregation, two sermons in the German and one in the English lan-

guage were delivered during the day, several neighbouring Lutheran ministers, kindly assisting the officiating Brethren by their appropriate discourses and prayers. Although the state of the weather was very unfavourable, yet the house was well filled with attentive hearers, and a general spirit of love and joy prevailed among the people. On Monday the 28th, an English discourse in the morning, the feast of love and the celebration of the Lord's supper in the afternoon, and a concluding address in German, by the pastor of the congregation, in the evening; together with more pleasant weather, contributed, under the visible blessing of God our Saviour, to render this day, as well as the foregoing one, a day which the Lord had made unto us—days which will be held in grateful remembrance by many of the inhabitants of Graceham and the surrounding country.

FOREIGN MISSIONS

OF THE UNITED BRETHERN'S CHURCH.

Number of Missionaries,

In Greenland,	18
Labrador,	25
United States and Canada,	7
Danish West India Islands	36
Jamaica,	8
Antigua,	18
St. Kitts,	7
Barbadoes,	2
South America,	11
South Africa,	36
Russia, (Calmucks)	8

Total, 171

Obituary.

Departed this life, at Bethlehem, Pennsylvania, on the 31st of January, 1823, the venerable Missionary, JOHN HECKREWELDER, in the eightieth year of his age.

His long and faithful services among the Indians of North America, are gratefully remembered by the Church of the United Brethren.

TERMS OF THE PUBLICATION.

I. The work to appear in quarterly numbers of 48 pages, octavo, printed on good paper, with a new type, and stiched in a coloured cover, with a title page, and table of contents.

II. The annual subscription to be *One Dollar*, payable on the delivery of the *second* number of every year. Persons obtaining *ten* subscribers, and becoming answerable for the amount, shall be entitled to a copy *gratis*.

III. Subscriptions will be received for no less a period than a year. Subscribers, wishing to withdraw their names, should give notice of their intention before the publication of the fourth number subscribed for.